

THE
WEBB HORTON
MEMORIAL
PRESBYTERIAN
CHURCH



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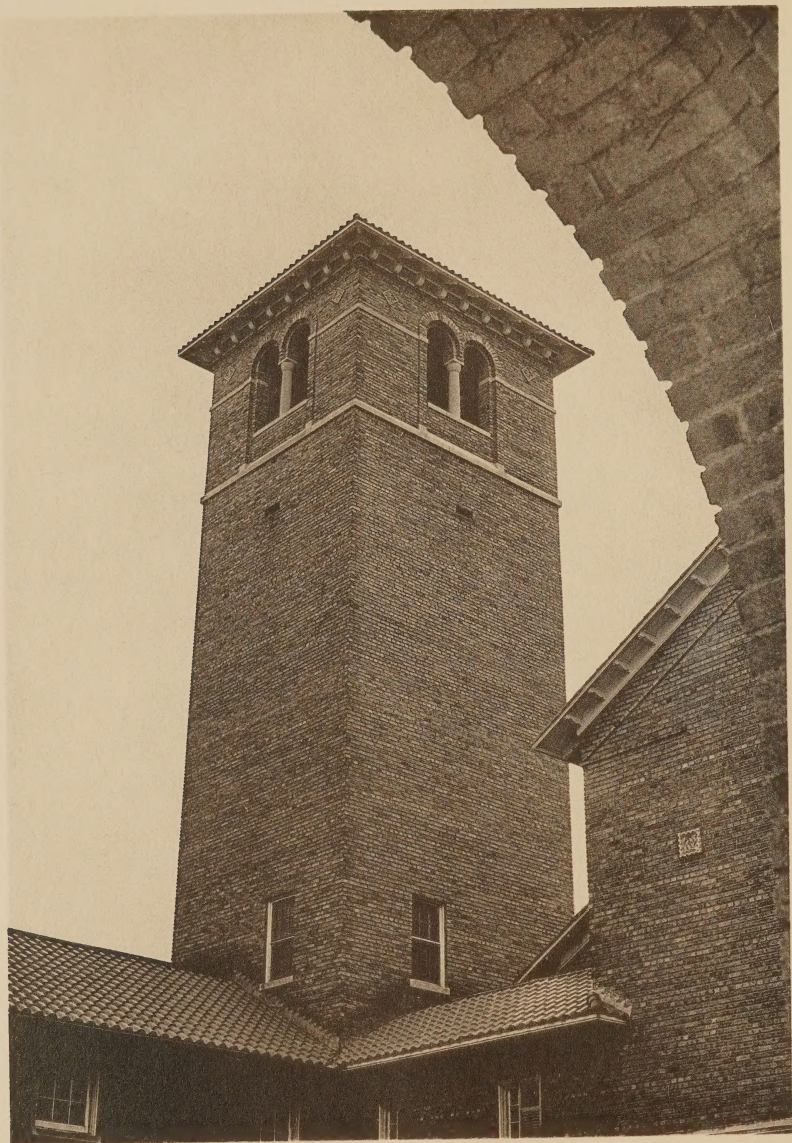
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Centennial history of the
Webb Horton Memorial



"TO HIM BE GLORY IN THE CHURCH AND IN
CHRIST JESUS TO ALL GENERATIONS"

CENTENNIAL HISTORY

OF THE

Webb Horton Memorial Presbyterian Church

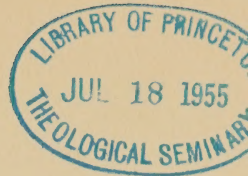
By GEORGE ADAMS BOYD

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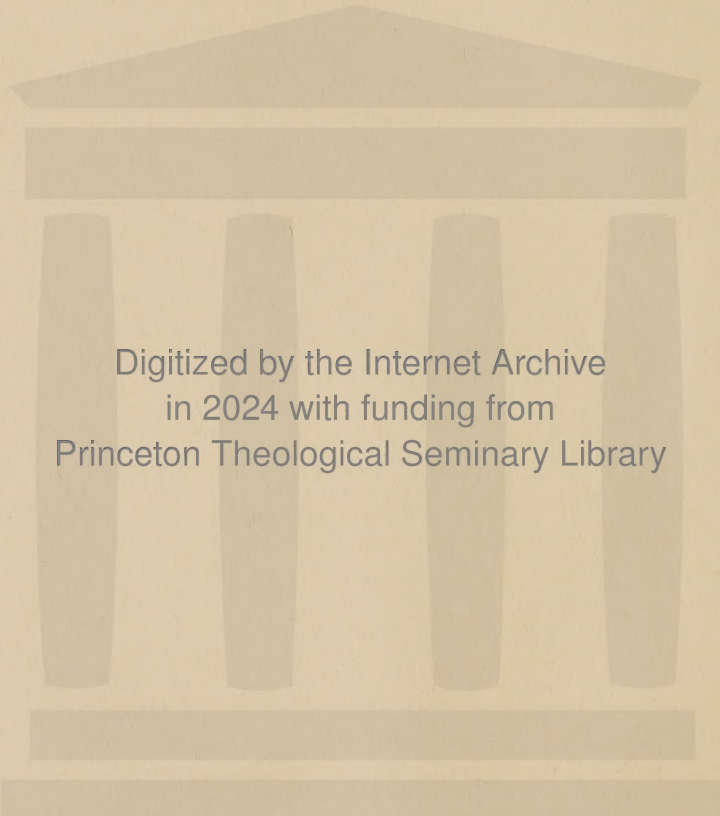
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Webb Horton Memorial Presbyterian Church
of Middletown, New York

TO THOSE
WHO HAVE GONE BEFORE





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Foreword

MANY biographers have testified to the enduring satisfaction derived from having lived in retrospect in the company of a great gentleman. In this I have been singularly fortunate, for it has been my privilege to review the lives of many gentlemen and gracious ladies. As imagination, based on facts, penetrated the years before my own vivid recollections of Dr. Beattie in his last illness — as I relive the Sunday evenings with Jesse W. Canfield, who first stimulated in me the love of literature — as I contemplate those now active in the life of the Church — I come to an inescapable conclusion. To paraphrase a well-known epitaph, “If you seek greatness, look around you.”

For this experience I am indebted to the Reverend Donald H. Spencer and to Ernest R. Forthoffer, chairman of the centennial committee, who jointly requested me to undertake the congenial task in February 1953. I have read the records of Church and Presbytery, have consulted sources outside the city, notably Mr. Norman A. McNairn of the Presbyterian Historical Society, and have talked with many members of the congregation. That more have not been interviewed must be attributed to the pressures of a busy life.

Mr. Archibald E. Vail, director of the Historical Society of Middletown and the Wallkill Precinct, displayed unflagging interest. Many facts were ascer-

FOREWORD

tained and errors were corrected during the hours spent together in the Van Duzer Memorial Home on East Avenue. Throughout, I have been conscious of trying to perform a service not only to my Church, but also to my native city, of whose history this is an integral part.

Had another been selected to write this book, he would have met with the same unfailing courtesy from all who were approached. Therefore, not in my name, but in the name of the Church, I thank those who gave of their time, in some instances going to great lengths of research to clarify a doubtful point. Mrs. Muriel Kniep Meeker typed the manuscript with unexcelled neatness, accuracy and dispatch.

In summation, I can find no more appropriate words than those with which St. Augustine concluded his *City of God*: "Let them which think I have done too little, and they which think I have done too much, grant me a favorable pardon. But let them, which think I have performed enough, accepting it with a kind congratulation, give no thanks unto me, but 'unto the Lord with me.' Amen."

GEORGE ADAMS BOYD

Middletown, N. Y.

Easter, 1954

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I

BEGINNINGS

WHEN is the anniversary of a Church? Does it date from the first dawning of an idea in the mind of an individual, or from a resolution prayerfully taken by an assembled group of laymen? Under the Presbyterian form of Church government, neither occurrence can be considered official. The Webb Horton Memorial Presbyterian Church of Middletown, N. Y., came into being, without a name, on September 22, 1854, when a duly appointed committee of the Old School Presbytery of Hudson ordained the first elders.

The generating circumstances lay in the schism which had existed among Presbyterians since 1838. Happily, the differences between the Old and the New Schools were not so deep but that the Church was reunited in 1869. For thirty years, however, there were two General Assemblies, duplicate Synods, and two Presbyteries of Hudson, with individual Orange County Churches owing allegiance to one or the other.

The Old School stood upon the fundamentals of the Calvinistic faith. Its benevolent and missionary activi-

ties were organized on a strictly denominational basis. The New School, on the other hand, welcomed Congregational ministers as settled pastors, joined with the Congregationalists in "voluntary associations" such as the American Board of Commissioners for Foreign Missions, and permitted "modern interpretation" of the Scriptures.

The First Presbyterian Church of Middletown, having stemmed from the Congregational Church in 1825, was predominantly New School. Dissatisfaction was not widespread among its own members, for only eight transferred initially to the new Church. A number of other persons, however, while attending services in the uncomfortably crowded wooden edifice on Orchard Street, left their certificates of membership in the neighboring towns and hamlets whence they had come to share the business opportunities afforded by the growing village on the Erie Railroad.

That village in 1854 comprised some 1800 souls. Few dwelt to the eastward of the Erie tracks, where Israel O. Beattie was beginning to develop Broad Street and "Beattie's Avenue." The Wallkill Academy faced open country, and Academy Avenue itself lacked a link from the present Houston Avenue to East Main Street. To the westward, the junction of Wickham Avenue and West Main Street, though just within the village limits, was practically a country crossroads, and scattered farms looked down from High Street (Highland Avenue) upon the town below. The Monticello stage, departing daily from Sweet's Railroad House, left the

village at the vicinity of Prospect Street, where North Street became the Bloomingburg Plank Road.

On an outlying farm lived John H. Millspaugh, whose sister, Mary Jane, had married the Reverend John N. Boyd. Mr. Boyd, learning from his brother-in-law of a desire to form an Old School Presbyterian Society in Middletown, offered to preach in Gothic Hall, which he did for a few Sundays. Under this stimulus, vague longings turned into determined action. Israel Beattie offered his home for a meeting and, Mr. Boyd having returned to his pastorate at Liberty, asked the twenty-five year old minister of his own Church at Scotchtown to attend and advise.

On Tuesday, August 8, 1854, the Reverend David Beattie emerged from the hilltop parsonage at Scotchtown, went to the barn, led the horse from its stall, watered it, placed it between the shafts of the buggy and buckled on the harness. Over in Cornwall, beyond the blue Schunemunk Mountain, his brother Robert Hezekiah was about to start his ministry in the Bethlehem Church. He too was probably engaged in the same never-ending chore, unless, indeed, young Charles, at fourteen, was relieving his father of that responsibility. Well, the day might bring forth something new — a beginning, of sorts.

The young clergyman jogged down the road between the yellowing goldenrod toward Middletown, and turned into the yard of Israel Beattie's home. Others were doing likewise: James H. Genung, Daniel C. Wisner, John H. Millspaugh, Samuel Adams. Still

others were able to arrive on foot: Dr. David C. Winfield and John E. Corwin from Orchard Street, Justice of the Peace Lewis Little from East Avenue, dry goods merchant Samuel A. Monell, and Hiram Brink, purveyor of furniture and carpets.

Those who take delight in standing on historic ground have little to inspire them today. The scene of the gathering is now covered by the O. & W. right of way between East Main Street and the foot of Beattie Avenue, and Israel Beattie's house has been moved to the northwest corner of Broad and East Main Streets. The men are in their graves; the physical aspects have completely changed. But what the soul there wrought will prove immortal, provided only that we and our successors keep the faith.

Daniel C. Wisner was chosen to preside and Dr. Winfield to take the minutes. The Reverend David Beattie invoked the Divine blessing. After discussion, it was resolved that application be made to the Presbytery of Hudson "under the direction of the old school general assembly" to organize a Church. Messrs. Israel Beattie, Brink, Wisner and Winfield were appointed a committee to obtain signatures to a petition. An invitation was extended to the Reverend Dr. William D. Snodgrass of Goshen to preach on the following Sunday.

Dr. Snodgrass did indeed preach at three in the afternoon on August 13, 20 and 27, and on September 3, the Baptist Church having offered its facilities at a rental of \$25 every three months for a year. No service was held September 10, the Old School clergy of Orange

County being busied with preparations to attend the fall Presbytery meeting at Cohecton.

The Reverend David Beattie as Moderator presented the Middletown petition, signed by sixteen persons, on September 13, the second day of the meeting. The application was granted, the committee appointed to effect the organization being Messrs. Snodgrass and Beattie, the Reverend John H. Leggett of Thompson Ridge, and elder Nathaniel Webb of Goshen.

On Friday, September 22, 1854 at 3 P. M., the organizing committee met with the congregation in the Baptist Church on Mulberry Street. After a sermon on the subject of "Church Extension" by Mr. Leggett, twenty-six persons presented certificates of membership from neighboring Churches. The names of these pioneers certainly do not deserve relegation to an appendix, but are here set forth for all to honor:

James H. Genung and Mrs. Maria Genung from the First Congregational Church of Middletown; John H. Millspaugh and Mrs. Mary Ann Millspaugh, Silas H. Kirby and Mrs. Julia A. Kirby, Mrs. Phebe W. Hoyt, Miss Elizabeth Genung, Miss Theresa Davis and Mrs. Elvira L. Beattie from the First Presbyterian Church of Middletown; Hiram Brink and Mrs. Mary Elizabeth Brink, Samuel A. Monell and Mrs. Harriet Monell from the Reformed Dutch Church of Bloomingburg; Mrs. Catharine Corwin from the Presbyterian Church of Goshen; William W. Robertson and John A. Campbell from the Presbyterian Church of Centerville; John E. Corwin and Mrs. Martha J. Corwin from the Re-

formed Dutch Church of Port Jervis; Egbert J. Crans and Mrs. Matilda Ellen Crans, Israel O. Beattie, Sylvanus Grier, Miss Eliza Ann Smith, Miss Elizabeth Stone and Miss Phebe Jane Scott from the Presbyterian Church of Scotchtown.

With the election and ordination of William W. Robertson, John H. Millspaugh and Hiram Brink as elders, the new Church Society was officially constituted. Dr. Snodgrass proposed the questions and the Reverend David Beattie gave the charge to the elders and to the Church.

The Presbytery had authorized its committee to appoint supplies for preaching on Sunday afternoons throughout the winter. Revs. Snodgrass, Beattie and Leggett took their turn with seven others, the first communion being administered by Dr. Snodgrass on Christmas Eve. On three occasions only was the poignant entry made: "No Preaching (Stormy)."

Baptist hospitality was appreciated, but self-respect demanded the erection of a new House of God as soon as possible. At a congregational meeting on December 5, it was announced that a subscription book "has been & now is in Circulation to raise funds" for this purpose. The name "Second Presbyterian Church of Middletown" was adopted, and six trustees were elected. John A. Campbell was appointed Treasurer and John H. Millspaugh, Clerk of the Session.

Although by the spring of 1855 only eight new members had joined the original twenty-six, the little band

displayed the qualities of energy and determination which, duplicated in countless other localities, made the nation great. On March 23, a resolution was taken to build. Five days later, the lot on which the Church House now stands was purchased of Egbert J. Crans for \$600. One week from the taking of the resolution, the trustees examined plans and specifications furnished by Z. H. Luckey, a carpenter-architect of Bloomingburg. These were finally approved, with some alterations, after bids had been advertised for in the Whig Press. In April, a rear lot on East Avenue was purchased for \$255 from J. J. Kirkpatrick.

The East Main Street site was a bee-hive of activity throughout the summer and fall of 1855. James G. Crawford laid the masonry, upon which was erected a frame structure, forty-six feet by seventy, with a sanctuary twenty-five feet in height and a Session Room occupying half the basement. The spire rose 103 feet from the floor.

At the onset of winter, the carpenters turned their attention to the interior. A low gallery was constructed across the street end, opposite a pulpit consisting of a plain platform with a high mahogany pier table. The seats were surrounded by mahogany rails and scrolls. Joshua D. Corey painted the woodwork, and William Monell of Poughkeepsie frescoed the walls in imitation of columns and panels, with rosettes and scroll work overhead, and a "plain view in perspective" behind the pulpit. Two large furnaces were installed in the

basement. The edifice, exclusive of the lot, had cost slightly over \$5,000.

On March 13, 1856, a year lacking ten days from the initiation of the project, all was in readiness for the dedication. The Reverend John H. Leggett, who had begun his labors as the first settled pastor on the first Sunday in January, and who was to have been installed, was too ill to attend. However, a large proportion of the village turned out, some 600 being seated, while 100 stood in the aisles and many were sent away for lack of room. In addition to the local clergy, singers from all the village choirs and from the Presbyterian Church of Goshen were in attendance, accompanied by a melodeon, furnished for the occasion.

Dr. Snodgrass delivered the invocation, Rev. David Beattie the Scripture reading, and Rev. Robert Hezekiah Beattie the prayer. Dr. Snodgrass, after recalling the first public service, in which he had participated, and saying that he had never expected a church so soon, praised the founders for their energy and preached from I Kings 8:18 — "And the Lord said unto David, my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart." Dr. Snodgrass followed the sermon with the prayer of dedication.

Thus, within eighteen months of the founding, the Second Presbyterian Church of Middletown was set upon a hill, where it could not be hid.

II

THE FIRST PASTORATE

IT must have been a bitter blow to the Reverend John H. Leggett to have been confined to his bed during the dedication ceremonies, for in all of his twenty-three years at the Hopewell Church at Thompson Ridge, he had been absent only one Sunday because of illness, and was seldom away from any other cause a single day.

Restored to health, he threw himself into his work with redoubled energy. On April 12, 1856, nineteen new members were added to the congregation, including Mrs. Mary N. Leggett and Misses Frances W., Mary B. and Elizabeth Leggett. Son Alexander was to be received on confession of faith in July and daughter Anna in October. Eleven persons transferred from the First Presbyterian Church, among them Daniel C. Wisner and Lewis Little, present at the initial discussions in August 1854. A Sunday School comprising 110 scholars and 14 teachers under the superintendency of William E. Millspaugh was inaugurated April 27.

The delayed installation of Mr. Leggett took place on

Thursday, June 26. The Reverend Ralph Bull of Westtown preached from the second chapter of II Corinthians, part of the 16th verse: "and who is sufficient for these things." The charge to the minister was given by the Reverend Oscar Harris of Centerville, that to the people by the Reverend David Beattie.

Mr. Leggett was at this time fifty-six years of age, having been born in New York City May 28, 1800. After a year at Columbia College, he had studied theology for four years under the eminent Dr. John M. Mason, of vigorous mind and notable scholarship. Mr. Leggett was ordained in 1824, marrying in the same year Mary Noel Bleeker of New York City. Pastorates at Moreau in Saratoga County, Peekskill and Marlborough, were followed by a call to Thompson Ridge in 1833. He was chosen stated Clerk of the Presbytery of Hudson in 1838 and continued in this post for more than twenty years. His sermons, delivered from briefs, were characterized by "remarkable fervor and animation."

By the summer of 1857, those of the Second Presbyterian Society, such as James H. Genung, who lived beyond the village limits, felt the need of protection for their horses and carriages against inclement weather. Permission was granted for the building of sheds behind the church, each of the nine stalls to cost \$23, the owner to have the right of transferring title or of removal. The sheds were built by October 13.

Other improvements followed, both material and aesthetic. In April 1858, it was decided to hire a choris-

ter for one year, to replace a temporary one, and in December, mention was made of a (portable) organ to be tuned. In August, it was resolved to raise \$250 "to side the southeast end of the church," paint the same, and curb the sidewalk. The annual meeting in December 1859 authorized installation of gas lighting in the basement.

Mr. Leggett had been occupying a house on Cottage Street, next the Erie tracks, across from the residence of churchman Leander Crawford. The trains evidently proved a distraction, for on February 27, 1860, the congregation voted to circulate a subscription list for the purpose of buying a lot and building a parsonage, or of buying a house already built.

More than a year elapsed, during the course of which the pastor's second son, Theodore A. Leggett, was received into membership on profession of faith. But the clouds of war were gathering, and shortly after July 21, 1861, came the news of Bull Run. On July 30, it was reported to the congregation that although \$1,315 had been pledged, no suitable house or lot had been found. "It was Expressed as the opinion of this meeting, that, owing to the embarrassed state of the Country, and the prostration of Business, that, it is inexpedient for us to build a parsonage this summer, and that the Committee retain their subscription list, and that we defer Building a parsonage, till some time next year."

Next year came, but no parsonage. McClellan was thrown back from Richmond; Lincoln called for 300,000 volunteers; the "Orange Blossoms" boarded

the train at Goshen September 6, 1862; Lee moved north to Antietam. Clearly, it was no time for financial commitments.

Nor was the situation bettered by 1863. Burnside had failed before Fredericksburg, and Hooker at Chancellorsville. The Church itself had grown steadily but slowly. There had been 123 communicants in March 1859, 132 in 1860, 149 in 1861, 154 in 1862 and 162 in 1863. However, the number of families represented had remained at 75. Mr. Leggett, feeling the weight of years, had become enfeebled and ill. Both he and the congregation realized that the time had come for a change.

On January 12, 1864, Presbytery, meeting in Middletown, granted Mr. Leggett's request that the pastoral relation be dissolved. After some years of occasional preaching under the jurisdiction of the Second Presbytery of New York, he died at the home of his son, the Reverend Theodore A. Leggett of Chester, on May 31, 1873. Interment was in Old Hopewell Cemetery, where a monument was erected by the Thompson Ridge people as an act of devotion. The only pastor of our Church scarce held in living memory, he merits his full meed of praise and veneration.

III

THE COMING OF CHARLES BEATTIE

WERE a text to be used for each of our chapter headings, that pre-eminently fitting the present instance would be: "There was a man sent from God." The circumstances surrounding the start of the second pastorate, which was to last for forty years, were so unusual as to have been considered providential.

Presbytery, upon declaring the pulpit vacant, appointed supplies until its next stated gathering in April 1864. Meanwhile, several candidates were heard by the congregation, which met on March 4 and 23 for an inconclusive vote by the male members. At a meeting on April 11, it was moved that "a vote be taken whether the female members be allowed to vote on this Occasion. Carried that all Members be allowed to vote." Despite this doubling of the electorate, 103 ballots being cast out of a total membership of 158, no candidate received a decided majority and pleas for a unanimous call to one or another went unheard. Adjournment was taken to "wait for the development of providence."

The congregational meeting on June 30, 1864 was permeated by an atmosphere of high tension. Three candidates were put in nomination, of whom one received a small number of votes on the first informal ballot. A formal vote was then taken as between the two leaders. The supporters of Mr. Macoubrey maintained a virtually unbroken front, but the minority votes of the first ballot were thrown behind Mr. Magee, resulting in 47 for him as against 46 for the opposing candidate. The deadlock existing since March seemed unbreakable.

At this juncture, a happy inspiration came to Leander Crawford, a supporter of Mr. Macoubrey. Charles Beattie, son of the Reverend Robert Hezekiah Beattie of Bethlehem Church at Cornwall and nephew of the Reverend David Beattie of Scotchtown, had preached two or three times in the Second Presbyterian Church, though not as a candidate, and was scheduled to preach again the following Sunday. The young man had just been graduated from Princeton Theological Seminary. He was as yet unordained. But he possessed a fund of energy and enthusiasm which was just what the Church needed, and as for character, the known background of his family was sufficient guarantee.

Mr. Crawford rose to offer a resolution that both leading candidates be dropped and that Charles Beattie be chosen. The motion was seconded by H. E. Horton, one of Mr. Magee's supporters. All saw that a way had been opened out of their difficulties, and a unanimous call was extended to Beattie.

The news was conveyed to the astonished twenty-four-year-old licentiate upon his leaving the train at Middletown to meet his preaching engagement July 3. He asked for two weeks to consider, at the end of which he accepted. The formal date of the starting of the pastorate was fixed as July 1. Presbytery, at the September 14 convocation, examined and sustained Mr. Beattie, adjourning to meet in the Second Presbyterian Church of Middletown on Thursday, October 6 to ordain and install the new minister.

The services lasted from 2 to 5 P. M. The Reverend David Beattie preached for one hour from Romans 11: part of the 13th verse — "I magnify mine office." The charge to the pastor was given by his father, the Reverend R. H. Beattie; that to the congregation by Dr. Snodgrass. At the close of the service, the congregation in the words of Hiram Brink's diary, "took their new Pastor by the hand & then separated, Each going to their home to prepare to Enjoy their new relation."

Mr. Brink has left a record of Mr. Beattie's texts from October 9, 1864 to February 26, 1871, with comments on the sermons. A typical entry is that for January 8, 1865, after an experience of three months: "The Sermon was *as usual* very interesting." The popularity of the pastor was further enhanced by his bringing a wife to Middletown. The marriage of Charles Beattie to Harriet Tobias of Salisbury Mills was solemnized October 12, 1864, following which the groom absented himself from the pulpit two Sundays while on his wedding trip.

Even before this, on Sunday, October 9, Mr. Beattie annouced an innovation. The hour for the second Sabbath service was changed from 3:30 P. M. to 7 P. M., resulting in a larger attendance, though the farmers accustomed to drive into town for the day, were doubtless inconvenienced.

Many, attracted by the new minister's earnestness and personality, brought their letters from other Churches, but for Mr. Beattie the prime consideration was the winning of new souls to Christ. In this, he was eminently successful, especially from May 1866 through June 1868, assisted at the end by union evangelistic meetings. At times, statistics can be eloquent. In the year ended March 31, 1864, before the coming of Beattie, five persons had been admitted to membership upon examination, and four by letter. The whole body of communicants numbered 158. The record for the next five years follows:

<i>Year Ended March 31</i>	<i>New Members</i>		<i>Total Communicants</i>
	<i>By Examination</i>	<i>By Letter</i>	
1865	5	15	168
1866	4	21	188
1867	25	11	212
1868	18	12	233
1869	37	29	288

Before such an increase was more than a hope, a congregational meeting in February 1866 approved the building of an additional thirty feet to the church. Construction was speeded during the summer. At the re-opening, November 18, the Reverend Augustus Seward and many of his flock from the First Presby-

terian Church attended. The trustees of the Second Church, in turn, tendered the afternoon use of the renovated quarters to the First Church while their new edifice was rising at North and Orchard Streets.

This friendliness, characterizing the relationship between the two Presbyterian Churches of Middletown up to the present day, was symptomatic of the movement for union of the Old and New School bodies which eventuated in 1869. While the two General Assemblies were putting the final seal on the merger in September of that year, the Middletown congregations were holding united prayer meetings. Again in 1886 when the First Church was undergoing renovation, "the two Congregations cordially united, as also the respective Pastors," in several Sabbath services including the sharing of the Lord's Supper.

The matter of a parsonage for Dominie Beattie, as he was often called, came up in 1867. The lot adjoining the church to the eastward being available, it was purchased on March 14 for \$1,000. A house with wide and comfortable porches was built that summer next to the Edward Silk residence which occupied the site of the present church offices. A three-year construction program was rounded out in 1868 by the grading of the grounds, the laying of cement walks, the attachment of tin gutters on the church, and the building of a platform in the rear "for Carriages to Stop at."

The trustees, with full confidence in the future, did not hesitate to incur a debt, which at its peak at the close of 1869 came to \$5,670. A gradual reduction re-

sulted in complete elimination at the end of a decade.

With the installation of an organ in 1874, the physical appurtenances of the church as it stood until 1912 were practically complete. New windows, now in the Hopewell Church at Thompson Ridge, and chandeliers were added in 1892, and the original sheds were replaced in 1895. The remaining history of "the long pastorate" can be discussed in terms of spiritual, rather than material, growth.

IV

BELOVED PASTOR

THE three decades which closed the nineteenth century were not remarkable for stirring events in the nation's life. As for Middletown, in 1870 farmers drove their rigs through the alley leading to the Holding House stables, and the long, low building on the Square which was to become known as Pronk's corner sat dozing in the sun. In 1900, farmers still hitched at the Holding House stables and Pronk's corner had sustained no outward change. However, in this period, now looked back upon with nostalgia, nation, town and Church were gaining strength for troublous days ahead.

The membership of the Second Presbyterian Church grew from 292 on March 31, 1870 to 400 in 1893, aided by three "revivals" in 1874, 1885 and 1888. By 1893, the Church was the third largest in the Presbytery of Hudson, being exceeded in numbers only by Goshen (519 members) and by the First Presbyterian of Middletown (455 members).

As the older pillars of the Church passed on, new stalwarts took their places. James H. Genung died in

1865, followed closely by William E. Millspaugh, first superintendent of the Sunday School. In 1871 the Session was "called to record for the first time, the death of one of their number," Daniel C. Wisner. Hiram Brink died in 1874, after W. W. Robertson had requested a letter of dismissal, leaving only John H. Millspaugh of the original Session, whose remarkable term of service was to last until 1902. Of the four additional elders ordained in 1870, Leander Crawford passed away in 1884, George E. Robertson in 1886 and George M. Newman in 1888. William Evans took his letter in 1884. Nor are the trustees to be overlooked, J. D. Crawford in particular, who retired with the thanks of the congregation in 1896 after a continuous service of twenty-one years.

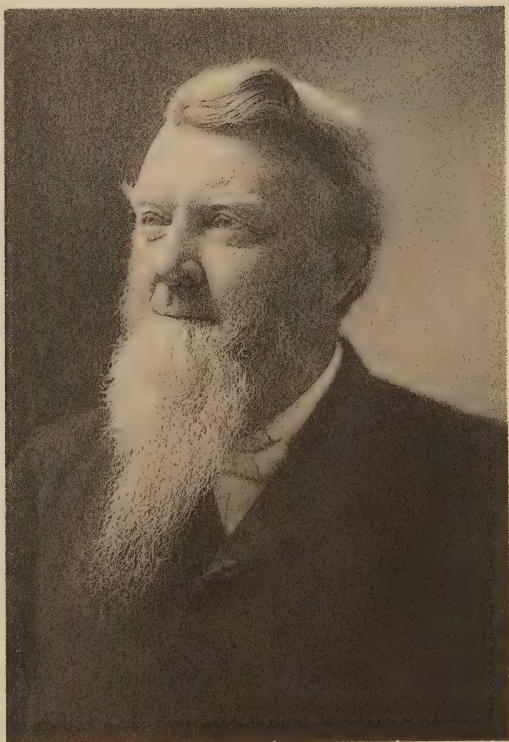
An institution is the lengthened shadow of many men in many generations. Henry Cromwell and Robert H. Dolson joined the Session in 1884; Ira M. Corwin, Edwin T. Hanford and J. Erskine Mills in 1886; James J. Duryea, William A. Hurtin and William H. Newman in 1897. In perusing the roll of new members from year to year, one comes upon the names of persons who were to give abundantly of their time and energies: Frank B. Ayres, Belle Austin (Mrs. William A. Hurtin), Annie Bull (Mrs. D. B. Hardenbergh), Jesse W. Canfield, Etta M. Doane (Mrs. George Frint), James F. Dolson, Jennie Fullerton, (Mrs. Jacob Crosby), John H. Galloway, Abner B. Hurtin, Emma Hunter (Mrs. William Southwell), Katie Harris (Mrs. Frank Ayres), Mrs. Elizabeth A. Horton, Dewitt C. McMonagle,



THE OLD CHURCH (1856-1912) AND PARSONAGE



REVEREND JOHN H. LEGGETT



REVEREND CHARLES BEATTIE, D.D.

William E. McWilliams, Leander C. Purdy, Dr. Charles I. Redfield, Garret T. Townsend, Phebe Ann Vail, Archiena Vail.

Overtopping all is the figure of Charles Beattie, awarded a Doctorate of Divinity by his Alma Mater, Union College, at its Commencement in 1893. Dr. Beattie combined intense moral earnestness with a fun-loving disposition, characteristics which were transmitted to his children. Many still remember the Old Testament figure, long beard streaked with gray and market basket on arm, whose eyes twinkled as hearty repartee would be exchanged with companion shoppers or grocery clerks.

Twice yearly, spring and fall, the rattle of a borrowed hand truck would be heard upon the sidewalk, the front doors of the parsonage would be opened wide, a passer-by would ask, "Want a hand, Dominie?" and the winter stove would be conveyed to its seasonal place in house or church basement. In addition to doing his own work, Dr. Beattie thought nothing of sitting all night beside an ailing parishioner. In his first twenty-five years he made 16,000 pastoral calls. Sermons were composed in the study, inclined to dampness, on the rear ground level of the church.

The pastor's delivery was not calculated to encourage the attention to wander. As the sermon progressed, Dr. Beattie's voice would rise as he warmed to his subject; his face would flush and the pulpit sustained a pounding. Even so, in the latter years, competition would be provided by the Wallkill Transit Company.

On occasion, during evening service, several trolley cars in succession would grind their way up the hill, filled perhaps with a Maennerchor convention from Midway Park. Dr. Beattie would be constrained to announce the suspension of the service until "Blake Royce's contraptions" had discharged their singing occupants at Franklin Square.

The minutes of the Session bear touching testimony to the minister's earnestness. One special meeting was called in 1897 to consider "what more can we do than we are doing." At regular intervals the membership roll was scanned, name by name, and "measures proposed to recover those not attending faithfully." Those guilty of moral lapses were visited, admonished, and in some instances debarred from communion pending evidences of contrition. "The alarming increase of worldliness, love of amusements, sabbath desecration, intemperance and many social and very questionable practices are tolerated, much to the regret of this Session, which exercises a deadening influence upon the efforts of those who pray and labor for the promotion of piety in and out of the church."

Dr. Beattie's burden sometimes became so great that a complete rest was called for. Leaves of absence, approximating three months, were granted by a concerned Session in 1876, 1884, 1889 and 1896. On most of these occasions, he visited Europe.

His sense of humor in all things not theological made for resiliency. Upon observing his son Harris, known to the younger generation as "Deac," urging old "Bess"

to victory over a competitor, he exclaimed: "I told that boy not to race that horse" — then, more softly: "But he's winning!"

Dr. Beattie was a lover of horses in the old-time sense. When Excelsior Hook and Ladder Co. became an incorporated body in 1879, he was elected chaplain, continuing in the post until his death, save for 1883 and part of 1884. He was proud of "his boys" and equally as proud of the two-horse hitch. As with every boy at heart, the most exciting spot in Middletown to be at was on King Street when the bell hit. The chains dropped in front of the stalls; hooves thundered on the floor; quivering horseflesh stood under perfect self-control until the suspended harness was lowered and buckled and Amos Doremus vaulted to his seat. As the apparatus swung toward North Street, tiller-man ducking as he went through the door, "Judge" or some predecessor Dalmatian would clear the way, pausing at the corner until the direction was ascertained. The bounding polka-dotted ball darted off ahead; the plunging blacks settled into their collars; the next century would have no finer sight to offer in exchange for greater speed.

No account of the Beattie pastorate would be complete without mention of the family, which was part and parcel of Church and town life. Mrs. Beattie was in every sense a worthy helpmate. Of charming presence, her talent lay in organization, an example being the founding by her of the Women's Missionary Society in 1879. Whether presiding in the Lecture Room or at

home by the evening lamp, she conveyed the impression of a more benign and handsome Victoria, hands always busy with knitting or crocheting.

The manse's hospitality was proverbial. Margaret, the eldest child, was continually surrounded by a bevy of young people, whose gaiety was scarcely dampened by the prohibition of cards, or of dancing in holy seasons. Robert Brewster and Harris were full of what used to be called deviltry, but people smiled when they said it, moving within doors all detachable objects on Hallowe'en. Richard, the baby, was a boy of unusual promise, the apple of his father's eye. After his death at the age of seven, Dominie Beattie was never quite the same.

In fact, he was only sixty-three when assailed by the series of complications leading to his death. The Christmas season of 1903 saw him confined to the house, body swollen and heart slowly giving way. March 20, 1904, his sixty-fourth birthday, was spent in deep thought and earnest prayer. The lines had fallen unto him in pleasant places, from birth in Walden and boyhood in Cornwall, through Union College in 1859, three subsequent years of teaching and two in Princeton Seminary, to almost forty years in a single charge. It would actually be forty years in July. He must reach that goal, and, if possible, stand once more in the pulpit to deliver a last message. It would be unfair to his beloved people longer to remain a burden upon them. He would call a congregational meeting, and resign.

Notice of the meeting had to be given on two succes-

sive Sundays, and by the time the people assembled on Tuesday, April 12, 1904, Dr. Beattie was sinking fast. His letter was read:

To the loved people of my one and only charge. Greetings — Whereas in the Providence of God I have been entirely laid aside from my pulpit and pastoral work and many months of patient and kindly waiting do not encourage me to hope that I will ever be able to resume them — I have been brought to the conclusion that I should resign the charge into the hands of the Presbytery and People from whom I received it.

I therefore hereby call for a meeting of the church and congregation . . . to accept such resignation, to take effect on the first Sabbath of July 1904 and to take action as may be suitable thereto.

I hope at that time to have a brief address appropriate to the occasion but have not the time or strength for it now. In the meantime let me assure you that I have found no greater joy than in these forty years of service with you and no greater sorrow than in the fact that they are now to be interrupted. But let us be steadfast, immovable, always abounding in the work of the Lord, in as much as we know that our labor is not in vain in the Lord.

Your Devoted Pastor

CHAS. BEATTIE

Middletown, Mch. 27, 1904.

Many a cheek was wet as E. T. Hanford rose to offer a resolution. "Whereas . . . in these hours of his increasing infirmities and failing strength we find it impossible to consider any such step," let the meeting without further action adjourn subject to call by the Session. Before the adjournment, the Reverend R. Brewster Beattie of Franklin, Pa., thanked the congregation on behalf of his father and the family, for its loyalty.

The next day, April 13 at 11 P. M., Dr. Beattie was gone. The entire city mourned. At the services, the pastor's empty chair, as well as the pulpit and choir loft, was draped in black, and the building was inadequate to hold the audience. Speaking for Presbytery, the Reverend R. H. McCready of Chester paid tribute to the sound judgment of the departed. Dr. Beattie had stood out as the conspicuous leader of the Presbytery of Hudson. Eminently trustworthy and absolutely fair, he had looked after weak Churches and dependent ministers in his capacity as treasurer. Always he had been greatly concerned for those in trouble. E. T. Hanford, however, struck the keynote for the local audience. "It can be truthfully said that he literally wore himself out in the service of this his beloved people, as he so frequently called us."

The body of the only pastor to die in its service was carried from the Second Presbyterian Church by six Excelsiors, mostly members of the First Presbyterian Church. Fifty times since then, after the ring of skates has sounded over the frozen surface of the ponds, the unfailing miracle of spring has come to the plot in Hillside. On the church wall is a memorial tablet, unveiled in 1905:

IN MEMORY OF THE
REV. CHARLES BEATTIE, D.D.

Minister of this church 1864-1904

A true friend A faithful pastor An able preacher

*"I have not shunned to declare unto you
all of the counsel of God"*

V

IN TRANSITION

ON the second day of the year 1904, the Session had met with the Reverend Theron Brittain as Moderator. Mr. Brittain was a retired minister living in Middletown who was to give of his time and services over the next few years whenever the Church found itself without an active pastor. It had become apparent that Dr. Beattie would long be absent from the pulpit, and that a stated supply would be needed. On January 27, Aquilla Webb, Ph.D., was chosen to administer to the Church over the next three months.

Mr. Webb had come to New York City in search of an eastern connection after resigning as pastor of the First Presbyterian Church of Los Angeles, California. Born in Zaleski, Ohio, October 21, 1870, he was in his thirty-fourth year. After graduation from Ohio Wesleyan in 1894, he had been a Methodist circuit rider in that state for two years, Professor of Elocution and Oratory in Albion College, Michigan, from 1896 to 1898, and a Congregational minister in Everett, Massachusetts while attending Harvard Theological Seminary, where he was graduated in 1900. The Los Angeles pastorate began in 1901.

A congregational meeting of the Second Presbyterian Church on May 3, 1904, three weeks after Dr. Beattie's death, heard applications from about forty candidates for the vacant post. But Mr. Webb had already made a favorable impression, reinforced by the reading of commendatory letters from the Moderator and the permanent clerk of the General Assembly and from the Session at Los Angeles. He was elected, 172 votes to 27, and moved into the parsonage with his wife Jennie and daughter Elizabeth. The installation took place September 27.

While exhibiting tact and regard for the memory of his predecessor, Mr. Webb began to step up the tempo of Church activities. The observance of the Lord's Supper took place at two month intervals rather than three. Young men were to be drawn more actively into the life of the Church by the formation of a branch of the Brotherhood of Andrew and Philip.

During the Lenten season of 1905, a preaching service was held Wednesday nights and prayer meetings on Fridays, culminating in daily services during Holy Week.

The fruition of Mr. Webb's efforts came in January 1906, when fifty persons united with the Church. Attendance at all services greatly increased throughout his stay. At Wednesday night prayer meetings in the Lecture Room, late comers experienced difficulty in finding seats. Two additional trays with cups had to be added to the eight already comprising the individual communion service, adopted in 1903.

Whereas Dr. Beattie was a native Orange County product, Mr. Webb brought to Middletown the manners of city living. The carefully trimmed, short, black beard and impeccable clerical costume attracted notice, especially when observed behind horses driven in tandem. Mr. Webb spent his summer vacation of 1905 in Newport, Rhode Island. Early next spring, he announced that he had been called by the First Presbyterian Church of Newport, and that he wished to take up his new duties the first Sunday in May. Deep regret was expressed at a congregational meeting held April 16, 1906. He had preached "with earnestness and power"; all departments were in a healthy and prosperous condition; only because he earnestly desired it, would the people concur.

Mr. Webb remained at Newport only two years, proceeding thence to the Warren Memorial Church of Louisville, Kentucky (1908-1918), the Central-North Broad Street Church of Philadelphia (1918-1920), and the First and Central Church of Wilmington, Delaware, (1920-1931). He was President of Washington College, Johnson City, Tennessee, from 1931 to 1936 and returned to his former charge in Philadelphia where he died July 1, 1938.

A pulpit committee of twelve, appointed at the April 16 meeting in Middletown, functioned for a whole year with great expenditure of time and effort. The result justified the frustrations experienced. In seeking a new pastor, the committee labored under a triple handicap: restriction as to salary, the disrepair of

church and parsonage, and the psychological effect of the name "Second Presbyterian."

The latter obstacle was removed at a congregational meeting on September 11, 1906, not without opposition. At the behest of the pulpit committee, the name was changed to "Westminster Presbyterian." Even so, one receptive candidate, after preaching in the little old white church so dear to the hearts of its owners, emphatically withdrew. Not for him was the very evident potential burden of fund raising as an alternative to retrogression.

No less than sixty-three ministerial possibilities were considered by the committee at ten formal meetings between April and November. Chairman E. T. Hanford reported to the congregation on November 22, somewhat wryly, that he had learned much about human nature. The committee had passed over all who had conducted energetic campaigns in their own behalf, and, as the final result of sifting and eliminating, now presented two names to be voted upon. It was suggested in advance that adjournment be taken if one of the candidates failed to receive 75% of the votes. The balloting was in fact indecisive.

Profiting by experience, the committee presented one name only on December 8, that of a minister in Rahway, N. J. He was called to the pastorate, but after due consideration, declined.

The special congregational meeting held April 18, 1907 is historic. There had appeared in the pulpit on March 24 a man whose worth was instantly recog-

nized: “. . . from the favorable comments heard from all who listened to him, he seems to have more fully met the requirements of our church than any one who has yet come before our people.” The Reverend Dr. E. Van Dyke Wight, finding that his full time duties as President of Hastings College at Hastings, Nebraska, required him to be away from home the greater part of the year for the purpose of fund raising, wished to resume the work of the active ministry. His father lived at New Hamburg, N. Y., between Beacon and Poughkeepsie. The Princeton campus, beloved after the years in college and seminary, was not far from Middletown. His former pastor, the Reverend Thomas D. Elder, now of Montgomery, had pointed to vacancies in Middletown and Newburgh. He would be delighted to return to the East.

Commendatory messages were received from Mr. Elder, from a distinguished lawyer in Nebraska, and from Dr. Allison, an evangelist. The latter wrote: “The record of Dr. Wight is clean-cut and straight.” On his second visit to town, Dr. Wight had promised to come if called unanimously. Without any opposition, the call was extended. Measures were taken to repair and paint the parsonage before June 1. The second longest and the most eventful pastorate in the Church’s history was about to begin.

VI

E. VAN DYKE WIGHT — BUILDER

IN the afternoon of Saturday, June 1, 1907, a round-faced, pleasant-spoken man, accompanied by his wife and three young children, alighted from the east-bound train at the James Street depot. The elders and the trustees, serving as a reception committee, pressed forward to grasp his hand. The family dog was rescued from the baggage car and, with the five Wights, was deposited in the Stevens-Duryea owned by Dr. Daniel B. Hardenbergh for the short trip to the parsonage. The city of Middletown was receiving a man destined to change both its external appearance and its inner life.

Dr. Wight was just starting his thirty-ninth year, having been born May 13, 1869 at New Hamburg, N. Y., the son of the Reverend Joseph Kingsbury Wight and Elizabeth (Van Dyke) Wight. He had attended Lawrenceville Academy and the College of New Jersey, now Princeton University, from which he was graduated in 1892. Two years at the Chicago Theological Seminary were followed by a year in the Seminary at Princeton. He had been pastor of the Presbyterian

Church at Wayne, Nebraska from 1895 to 1897, and at Hastings, Nebraska from 1897 to 1906, serving also during his stay in Hastings as Professor of Bible in the college. He had been elected in 1902 President of Hastings College, which in that year conferred upon him the D.D.

While in Nebraska he had met and married Kate Wilkerson, who brought with her to Middletown three children: Edward Van Dyke Wight, Jr., Elizabeth, and the baby, William. The installation ceremonies took place July 16. The Reverend Dr. James S. Dickson, College Board Secretary of the Presbyterian Church in the U. S. A., preached the sermon, the Reverend Francis S. Haines of Goshen delivered the charge to the people and, as in the case of Dr. Beattie, a father charged his son.

Things immediately took on new impetus. The Session began to hold its regular meeting monthly instead of quarterly. It was decided to add three additional elders, enlarging that body to nine. The ushers were requested to ascertain and report the names of strangers attending services. Preparations were made to print a church manual. Members who were not pew holders were canvassed to rent sittings; a letter enclosing the budget and pledge cards was sent to each person in the congregation; the duplex envelope system was adopted for contributions; a special drive was launched to repair and paint the church and parsonage. Abner Hurtin was designated to write up the Sunday services for publication.

The three additional elders and another to replace Henry Cromwell, deceased, were elected at the annual meeting in March, 1908. The choice fell on Frank Houston, Abner B. Hurtin, J. Edwin Graham and S. Mortimer Shimer. By-laws were also adopted for the Board of Trustees, who voted a memorial window, donated by the Austin family, to John H. Millspaugh. Other windows were in memory of Leander Crawford and Dr. Winfield.

By April 1, when the yearly report to the Presbytery was rendered, Dr. Wight and the Session had purged the roll of inactive members, resulting in a net loss of 23 and a total active membership of 477. However, the Sunday School had increased by 70 to 290, and the Christian Endeavor Society by 30 to 74. A men's banquet was held November 27 in Linden Hall (at the corner of Linden and Wickham Avenues) to enlist more workers for the Church. The foreign mission field benefited by the Session's decision to support the work in Tengchou, China.

By April 1, 1909, the Church with 507 communicants was the largest in the Presbytery of Hudson. The 548 members reported a year later further solidified that position.

But the one thing Dr. Wight had primarily and always in mind from the start was a new church edifice housing facilities that would appeal to the young people — the Church of tomorrow. Signs of personal discomfort were not lacking in the cold winter of 1908-1909. Once again, the perennial matter of re-

pairs, this time to the sanctuary and Sunday School, came up. There had to be a new furnace. A cellar was demanded under the pastor's study — always cold and damp — and a storm door (now at 6 Wilcox Avenue) was put on the manse.

No more vivid account of Dr. Wight's one-man drive exists than in a portion of a paper composed and read by Mrs. John B. Crosby at a "District School" entertainment at the completed Webb Horton Church about 1915. The Ladies' Aid Society had gone into debt to raise money. Friends regardless of denomination helped to pay off the deficit by seeing among others, Dr. D. B. Hardenbergh as a youthful Daniel Webster attired in beard and overalls, John Bright in knickers and Mrs. J. W. Crans with short skirt and pigtails tied with red ribbon. Mrs. Crosby wrote her paper in dialect, which we have taken the liberty of translating in order to facilitate reading.

"He'd go a-calling on some of the church folks, and just drop a word or two about how fine it would be to have a new church. Most every place he went visiting (and he was mighty kind to go see everybody) he had some things like that to say about a new church. Well, Golly! If he had ever heard all the impolite things what was said when he had once taken his hat and his departure! The Boss of the home would say to the Missus, 'That there man is crazy. He sure has got wheels in his head.'

"The Missus would say, 'I just guess he won't never see no new church in place of our dear old one. It was

good enough before he came, and he'll learn it's good enough yet. Never a red cent will we give to any such foolishness as that.' Some things said was even more so.

"Well, that there man never let up on that there topic. The thing kept a growing until he asked all the church folks to attend a meeting to discuss it. Bless my days! It was discussed and also cussed. That there man never knew the half that was said — but I just guess he wouldn't have cared any way, for he knew he was doing right.

"There was meetings and meetings and more discussions. After a while, some liberal people in the congregation who took an interest, said they would give a certain lot of money, if the other church folks would give another lot.

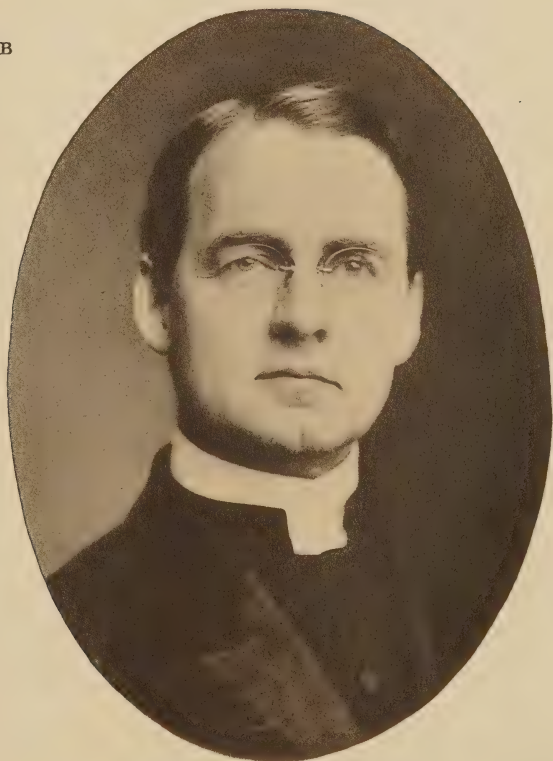
"Land a Massy! One Sunday morning at the regular preaching time, a few men made some imploring speeches. Then they had the nerve to hand around lead pencils and cards to everybody in the church, and asked them to write down their names and how much they would subscribe.

"Well, it was most powerful to see the way the folks commenced a-writing to tell how much cash they would give. Some folks wrote down for themselves, then they wrote down for their children, then they wrote down for their grandchildren.

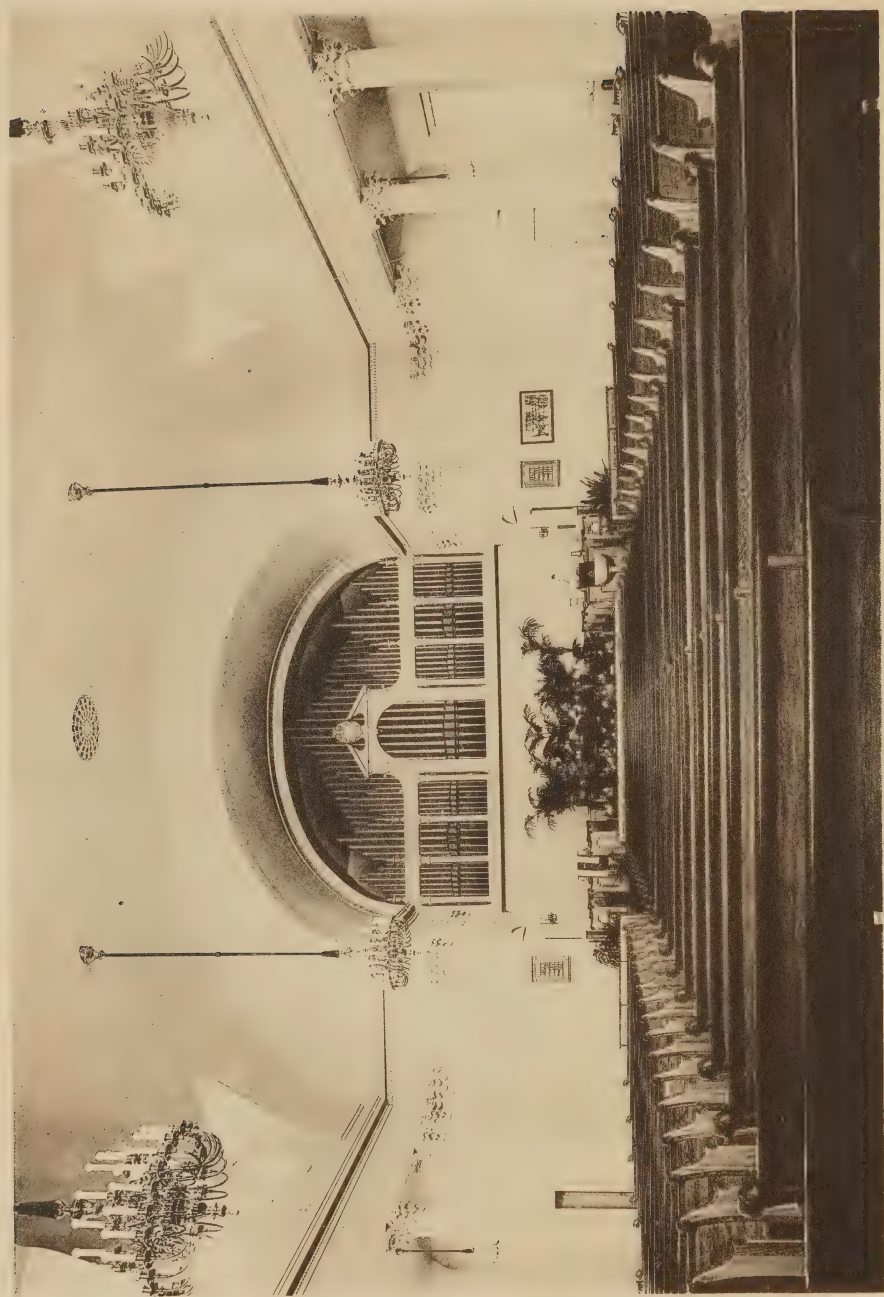
"That there man during all these proceedings looked mighty happy. He was just a-grinning with smiles. When that meeting was over, everybody went out a-smiling and acting just as though they had been do-



REVEREND AQUILLA WEBB



REVEREND E. VAN DYKE WIGHT, D.D.



THE SANCTUARY — 1914

ing the very thing they had been a-praying for to do.”

The occasion thus vividly described was on January 30, 1910. But the groundwork had been laid earlier. At first, the congregation would consider only a Parish House. At a special meeting on July 13, 1909, a committee was appointed to formulate plans and ascertain costs. This body, later to become a special Building and Finance Committee, deserves special mention.

Elected as chairman by his fellow members was Garret T. Townsend, President of the Merchants National Bank. Others were Dr. Daniel Bailey Hardenbergh, the well-known physician on Orchard Street, John H. Galloway of the hardware firm of Ayres & Galloway, Leander C. Purdy, President of the Orange County Lighting Company, Edwin T. Hanford, Abner B. Hurtin and William E. McWilliams. These gentlemen reported on December 1 that it would not be wise to spend money for a Parish House only. A new church was definitely needed, costing perhaps as much as \$75,000. The congregational meeting was adjourned to think it over, re-convening January 26. Attendance was slim.

By this time, the people should have known their pastor. If perchance they sought to evade him, he would address them at church services. Hence the pledge cards handed out January 30. Two weeks later, a vote was taken on Sunday morning. There were 168 for a new church, 26 against, and 14 blank.

The Building and Finance Committee immediately set to work to raise \$75,000, a goodly sum in those days.

By January 3, 1911, sufficient progress had been made to warrant discussion of a contract with the famous architectural firm of Carrere & Hastings. The initial conversations were undertaken by Dr. Hardenbergh. However, in June of 1911 the trustees were forced to report that, the building fund aside, current collections toward the regular budget were insufficient for current needs.

On November 9, 1911, almost two years and four months after the Building Committee was constituted, the Session, trustees, and committee were hastily called to an informal meeting. A document was read by Garret T. Townsend, containing articles of gift of a new church edifice and of additional land from Mrs. Elizabeth A. Horton and Mr. Eugene Horton. A special congregational meeting was called for November 21. On motion of Dewitt C. McMonagle, seconded by Townsend, the articles of agreement were accepted unanimously by written ballot of all 178 persons present. Without detracting from Horton munificence, it must be said that the gift was originally envisaged by Dr. Wight.

VII

THE MEMORIAL

IN the year 1905, one prominent objective for a Sunday afternoon stroll was the mansion taking shape on South Street. At first, there was a great deal of grading and excavating; then blocks of white stone, numbered for fitting, lay strewn about; a derrick, gaunt against the sky, rose with the upward progress of the walls, until a green tile roof capped the whole. There came to be barns on a magnificent scale, a greenhouse, and a sunken garden. Finally, a high iron picket fence was built around the whole.

Webb Horton did not long survive its completion. He died September 14, 1908 at the age of eighty-two, after a life typifying the nineteenth century business drive that built the nation's economic sinews. Born February 24, 1826 in Colchester, Delaware County, N. Y., the ninth child of Isaac and Prudence (Knapp) Horton, Webb was taken as a babe in arms to Liberty Falls, now Ferndale, in the wilds of Sullivan County. Here he ended his primitive schooling in his fifteenth year to join his father and brothers in the general store and in the family woodworking and flour mills.

On August 28, 1855, Webb Horton was married to Elizabeth Ann Radeker of Montgomery. Their home was established in Narrowsburgh, directly across the Delaware River from the town of Damascus in Pennsylvania, where, the year before, Webb had begun the business of tanning sole leather. In 1864 he entered a partnership which bought hemlock forest acreage at Sheffield, in western Pennsylvania. A factory erected in 1867 was the nucleus of the famed Sheffield Tanneries, which became one of the largest leather manufacturers, being taken over by the United States Leather Co. in 1893.

With this sale, Webb Horton retired, as well he could, for in addition to the hemlock forests above ground, oil had been found below. His residence in Middletown, however, had dated from earlier times. The family removed from Narrowsburgh to Sheffield in 1865, and from Sheffield to Middletown in November 1868.

Webb Horton was a man of simple tastes. The mansion was his one extravagance. His liking for foreign travel must be counted as self-education. Extremely democratic, he had his own small circle of friends, many not overblessed with material possessions. His wife united with the Second Presbyterian Church on May 2, 1874. Gentle and unobtrusive, she asked to be allowed to pay for the individual communion service of trays, cups and holders adopted by the Session in 1903.

Dr. Wight, who had conducted Webb Horton's funeral services, learned that Eugene Horton, the son,

intended to build an imposing mausoleum in Hillside cemetery. Dr. Wight was never bashful — one cannot be, and still have functioned as a college president. He wrote to Mr. Horton, suggesting that a more suitable memorial would be something of benefit to the community — such, for instance, as a modern church with social facilities for the young people. There was no reply.

In Eugene Horton, some of the father's traits were inherited and intensified. An officer of the United States Leather Co. in New York City, he came to Middletown on the Friday night train, returning Sunday evening or early Monday morning. While here, he visited his mother and busied himself with planning or supervising improvements to the estate. Few persons entered the iron gate. Middletowners seldom saw Eugene Horton save en route to or from the train. He was not a recluse in the sense that he had no interest in the community, but an exceptionally shy and reserved man who shrank from publicity of any kind. For his unobtrusive, quiet charities, he did not wish to be thanked.

The death of his sister Carrie in October, 1910 was a severe blow. In the Lenten Season of 1911, Dr. Wight wrote again to Eugene Horton, suggesting that since the sister had been in the habit of supplying flowers for Easter services, he continue the practice in her memory.

Mr. Horton called in person at the manse. After peeling off a roll of bills for the flowers, he sat with averted gaze, looking out of the window. "You wrote me some time ago about a new church. If you will wait

a year, I will build it." But what about the subscriptions already made by the congregation? They should go toward an endowment fund for the maintenance of the institutional church he planned. There was no active Y. M. C. A. or other recreational facilities in Middletown. In the church building should be social rooms, a gymnasium, bowling alleys and a swimming pool. The entire project was to answer the religious and social needs of the community irrespective of cost.

Legal papers were drawn by Watts, Oakes & Bright in the form of a contract between the Church, Mrs. Elizabeth A. Horton and Eugene Horton, for Mr. Horton wanted to ensure that the work would proceed regardless of what happened to him. In this, he was wise, in the subsequent light of his untimely death.

The news, released in November 1911, caused a sensation. External criticism of the congregation's action in accepting the gift was not lacking. Rumors spread that the Church had bound itself never to have temperance preached from its pulpit. Surely, now is the time and place, in a work intended to be definitive, to set forth the details of the contract for objective analysis.

The original agreement dated December 9, 1911 stipulated a gift of \$100,000, payable monthly as construction proceeded. As it became evident that costs would greatly exceed this amount, a superseding agreement of August 24, 1912 bound the Hortons, without limit, to erect a church "according to the plans and specifications of Carrere & Hastings . . . and to furnish any and all moneys necessary therefor." They were

also to pay the architects' fees and the cost of electric light fixtures, but not the cost of an organ.

The Church on its part was to raise an endowment fund of \$40,000 prior to May 1, 1912, to be increased by yearly additions aggregating another \$40,000 before the close of 1956. The income from half the fund was to be used for Sunday School and educational purposes; the remaining income could be applied to the general support and maintenance of the church.

The church "shall forever be known as, designated and called, 'Webb Horton Memorial Presbyterian Church.'" A name tablet on the front thereof "shall never thereafter be changed." The Horton family reserved the right to place five memorial windows in the sanctuary.

The remaining stipulation, other than the usual legal binding clauses, prohibited the use of the church for political purposes, "nor shall any professional, or paid, advocate of temperance, *not a representative of the board or of committees of the Presbyterian Church, or of organizations approved by the Presbyterian Church*, be allowed to preach, talk, lecture or discourse on the subject of temperance in said church; nor shall the audience room of the church be used for lectures, addresses, religious or secular, or entertainments when the lecturer, preacher or entertainer receives as compensation a percentage of the collections or receipts."

The italics are ours. The pulpit was not forbidden to representatives of the Presbyterian Church at large. However, the Hortons went on to express a *desire* that

no paid revivalist or temperance agitator whatsoever be allowed to preach or lecture. They believed "that Christianity can be better promoted by the regular and orderly methods, and through the regular and established services of the Church, and especially of the Sunday School, and by the appointed pastor or minister of the church . . . than by special meetings and exhortations which work people up to a high degree of excitement and hysteria, and that the cause of temperance particularly will be more lastingly advanced in connection with and as a result of, the broadening and deepening of the influence of the Christian religion by such regular methods and services, than through the instrumentality of special advocates and outside organizations."

Dr. Wight could himself remember instances where revivalists or other exhorters had come into a community, leaving after a week with more money than the hard-working, settled pastor would see in a long year. However, in order that nothing would prevent him or his successors from following the call of their consciences, he insisted upon the insertion of the following: ". . . nothing in this agreement shall be so construed as to hinder him (the appointed pastor) in his duties."

The sequel is of interest. Officials of one leading temperance organization were brought by Garret T. Townsend to admit that they were debarred from the pulpit, not because of the contract, but because their methods were not approved. By contrast, a representative of the





THE NEW CHURCH — 1914

Temperance Board of the Presbyterian Church was invited to preach. In 1918, the Session telegraphed the Honorable Charles L. Mead, urging his support of the National Prohibition Amendment to the Constitution, then before Congress. Envelopes were provided the congregation for donations to the Dry campaign.

Eleven days before the special congregational meeting of November 21, 1911 which accepted the Horton gift, the donors purchased from Edward Silk and wife a lot contiguous to the old parsonage, and, a month later, another plot from Evelina Embler. These were turned over to the Church, permitting room for a truly noble edifice. Seven additional months were spent in planning for the construction. Scarcely a Saturday evening went by that Eugene Horton was not in Dr. Wight's study. Joint visits to the offices of Carrere & Hastings, architects, in New York were frequent. At last, on July 29, 1912, the Building Committee awarded the construction contract to the Miller-Reed Co. of New York for \$129,537 exclusive of the seating, which was to cost \$3,500.

Meanwhile, Mrs. Margaret Beattie Sparrow had come forward in the name of her family with the gift of an organ to be built by the Austin Organ Co. of Hartford. Mrs. Hudson E. Hulse donated a baptismal fount. Presbytery was applied to for a change of name from Westminster Presbyterian Church to Webb Horton Memorial Presbyterian Church, granted April 16, 1912.

The question of a temporary meeting place was thor-

oughly canvassed. A suggestion to move the old edifice to the East Avenue end of the lot was rejected, as was a proposal to rent the Assembly Rooms in the Gunther Building on North Street. It was finally determined to lease the Stratton Theater, at the corner of James and Henry Streets, for Sunday services. The offer of its Lecture Room by the First Presbyterian Church for Thursday night prayer meetings, and of its auditorium for communion services on Sunday afternoons, when needed, was gratefully accepted. Dr. Wight was furnished a temporary manse on Mills Avenue by Mrs. Horton.

In view of the necessarily unsettled circumstances and his own pre-occupation with planning, Dr. Wight requested a Church secretary who would also assist in Sunday School and young people's work. The Ladies' Aid Society pledged the necessary funds, and Miss Bessie W. Shimer was engaged in June 1912. Miss Olive Horton agreed to help with the youth program.

The Session, hitherto elected for life, adopted the rotation system on a three-year basis. In honor of their previous services, Ira M. Corwin and James J. Duryea were exempted and were retained for life. On May 29, 1912, J. Erskine Mills, E. T. Hanford and William A. Hurtin were elected for three years, Frank Houston, S. Mortimer Shimer and Abner B. Hurtin for two years, and Dewitt S. Horton, Julius C. Tolles and Henry B. Dill for a one-year term. A Board of Deacons was constituted, consisting initially of William D. Olney and Robert H. Dolson.

On August 22, 1912, four days after the last service in the old church, Dr. Beattie's tablet was taken down and arrangements were made for storing the church furniture. The windows were given to the Hopewell Church at Thompson Ridge. The contractors moved in. Ground was broken September 2.

Each Saturday Eugene Horton visited the site. When he saw a needed change in the plans, he ordered it. As construction proceeded, the steps and embankment of the Universalist Church served as a vantage point for fascinated on-lookers. The general sentiment was expressed by a boy who, upon seeing Jesse W. Canfield on the sidewalk, exclaimed, "Some church, Mr. Canfield!" And that great product of self-education, whose mind was stored with the cadences of Shakespeare and of the King James Version, could think of no more fitting reply than, "Some church, indeed!"

The outer shell of the church front and the wings had been roofed and the cloisters were barely begun when the cornerstone was laid on Saturday, May 10, 1913. It was a cold and windy day. Modest and retiring as always, Mrs. Elizabeth Horton and her son Eugene did not join the other dignitaries on the platform, but remained seated in an automobile in front of the speakers' stand.

The ceremonies opened at 3 P. M. with three selections by the 24th Separate Company Band under the leadership of Edward C. Vollmer. After the singing of the doxology, led by the band, the Reverend Walter A. Wagner, pastor of the First Congregational Church,

made the invocation. The Reverend Francis S. Haines, pastor of the Goshen Presbyterian Church, alternated with the audience in a responsive Scripture reading. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation."

A hymn followed: "The Church's one foundation is Jesus Christ her Lord." Dr. D. B. Hardenbergh, Secretary of the Board of Trustees, presented to Dr. Wight the copper box with its historic contents, to be placed in the cornerstone. E. T. Hanford read off the list of documents; the stone was placed by the workmen and touched by Dr. Wight with a silver trowel as the band played softly "Nearer, My God to Thee"; Dr. Wight poured on the oil and the wine, and made the prayer of dedication.

Miss Edith Blanchard sang "Rock of Ages," followed by the address of dedication by the Reverend R. Brewster Beattie. The ceremony closed with the singing of a hymn and with the benediction by the Reverend Francis S. Smithers, Jr., rector of Grace Episcopal Church.

The closing hymn proved to be more prophetic than anyone present could have known. Kaiser Wilhelm II was on the throne of Germany; Emperor Franz-Joseph held sway in Austria-Hungary; Czar Nicholas II was the autocrat of Russia. The sun had not begun to set upon the Union Jack in India.

Oh, where are kings and empires now
Of old that went and came?
But Lord, Thy Church is praying yet,
A thousand years the same.

VIII

NEW ERA

AFTER the initial strangeness had worn off, there seemed little incongruity in worshipping in the Stratton. The only place of regular entertainment in Middletown, it was firmly rooted in the citizens' affections. High School commencements were held upon its stage. Amateur productions for worthy causes flourished. The decor, prior to the renovation in the summer of 1913, was in the tradition of the Baroque. Heavy green papier maché covered the walls, the proscenium arch and the boxes, topped with red plush along the railings.

The owner, Odell S. Hathaway, received and merited the thanks of the Church for his co-operation. After Sid Crans the scene shifter and his aides had done their work, first the Sunday School and then the congregation took their seats. The well-remembered drop curtain depicting a street scene plastered with advertisements was nowhere in evidence. Dr. Wight took his position behind the pulpit brought over from the old church; the choir was on the stage, the piano in the pit.

The minister's sermons were scholarly and thought-

provoking, delivered in a conversational manner with the aid of a minimum of notes. Dr. Wight was also a solicitous pastor, indefatigable in calling upon the aged and infirm. As an executive, he encountered and surmounted delicate problems. Mr. Horton did not wish to deal directly with a committee. The Building Committee turned over its functions to the trustees at the beginning of 1913, and Dr. Wight found himself in the difficult position of interpreting that body to Mr. Horton, and him to them.

The trustees met in the new parish house for the first time on December 9, 1913, and the first service was held in the gymnasium on January 11, 1914. The gymnasium and social hall were opened to the public with a reception on February 10. Philip H. Cady, from Easton, Pa., was in charge as physical director.

The swimming pool with adjacent dressing rooms occupied the rounded end of the ground floor now pre-empted by the kitchen. The gymnasium proper (now Westminster Hall) was marked as a basketball court, equipped with parallel bars and other apparatus, and was flanked on the west by two bowling alleys. Facing East Main Street on a higher level were the windows of the game room and the reading room, the latter now the pastor's study. Dr. Wight established his own study in the tower. The broad passageway from the present study to the stairways was known as the social hall and contained a player piano.

"Our work is a seven-day task and our doors are open from 8 A. M. to 10 P. M." The young people, not only

of the Church but of the community, took the invitation literally. Students coming to High School from rural areas made the church their headquarters. Later on, during the war, all facilities were made available to members of the armed forces.

Easter Week preparatory services were held in the chapel, Monday through Friday. Easter Sunday, April 12, 1914, marked the first service in the auditorium, Dr. Wight preaching on the topic "A Living Savior and a Living Christ." Evangelistic services occupied the evenings of April 14 to 17, inclusive.

Dedication Sunday was April 19. Communion service in the morning was followed by impressive ceremonies starting at 3 P. M. and marking the formal consecration of the new edifice. The aisles had to be filled with chairs to accommodate the throng. The church had been decorated by Henry Wisner, florist, with palms, ferns, spirea, Easter lilies and carnations banked at the front and rear.

The invocation was delivered by the Reverend Theron Brittain and the scripture was read by the Reverend Francis S. Haines of Goshen. Prayer was offered by the Reverend Albert F. Pierce, D.D., pastor of the First Congregational Church. Dr. J. F. Carson, former Moderator of the General Assembly, preached from the text: "The churches of Christ salute you." His subject was "The Challenge of the Church."

Dr. Carson spoke of the beauty and facilities of the building, and dwelt upon the responsibilities involved and the blessing it should be both to the community

and to the whole Presbyterian denomination, as well as to the Christian work of America. The dedication pledge was led by the Reverend R. Brewster Beattie.

"This house, with which God in his gracious Providence has so richly blessed us, we do now with one heart solemnly dedicate to the worship and service of Almighty God, Father, Son, and Holy Ghost: to be henceforth used as a house of worship and as a place of prayer."

After the "Gloria," Dr. Wight offered the dedicatory prayer. Arthur Newman, a son of the Church recently ordained to the ministry, pronounced the benediction.

An evening service, the third of the day, witnessed the dedication of the new organ given as a memorial to Dr. Charles Beattie in the name of his wife and children. Mr. Newman gave a short address on the influence of Dr. Beattie's life. Dr. Wight took occasion to announce the memorial nature of the baptismal fount and the communion table, the former in honor of Miss Edith Hulse, the latter in memory of Elders George and William Newman.

Charles Beattie's son preached on the topic, "A Glance Back and a Look Ahead." The limited facilities of the old church were contrasted with the splendid equipment of the new. Consecrated service on the part of all would now be needed to insure great results.

It had been a beautiful day. Not the least inspiring feature was the music, described elsewhere in this volume. Dr. Wight, after seven years, had attained a goal.

However, in September 1914, minister and trustees faced a financial crisis. Current receipts had fallen behind expenditures. There was no money even for salaries. A drive was instituted to rent additional pews. Sixteen members of the congregation signed a note, and funds were procured from a local bank. In the midst of all this, Dr. Wight, with faith and courage, secured the appointment of Charles E. Greason of Newark, N. J., as physical director replacing Cady. Not for a moment must there be a thought of failure. The Synod of New York was to be the guest of the congregation in October, and all must go well.

The hard, inescapable fact was, as stated in an every-member canvass, that "Our church is serving our community in a way seldom undertaken except by the very strongest churches of our large cities." The trustees had their hands full in remedying complaints, for, like every new plant, all did not go smoothly from the start. The sexton, finding his task enormous, asked for an increase in salary, receiving instead a free pew for himself and family. With the coming of winter, snow and ice presented problems. Tiles became slippery; leaders proved insufficient or were broken. In the spring, the city complained of drainage into East Avenue from the tennis court in the rear. The ventilating system in the auditorium refused to work properly. After less than two years of use, the gymnasium floor was in bad condition, raising the question of liability for injuries. The swimming pool needed a filter plant. There were displays of temperament among the staff.

Never before had the trustees so much to consider. Meetings were long and arduous. Bearing the brunt were Dr. D. B. Hardenbergh, president, Dr. Charles I. Redfield, secretary, and Messrs. James F. Dolson, D. C. McMonagle, Charles L. Mead and G. T. Townsend. Eugene Horton caused shrubs and trees to be planted, offered to pay for a filter plant, and donated a mosaic window bust of his father, settees and a table for the rear of the auditorium, and five memorial windows. However, it was up to the trustees to work out their own current financial salvation.

The public evidently sensed this, for growth in membership slowed. There had been 544 communicants on March 31, 1911, before the Horton gift, 558 a year later, 600 in 1913, 603 in 1914 just before the dedication, and 617 in 1915. However, union evangelistic services by the Reverend Martin Van Buren Williams in a temporary wooden "tabernacle" on Grove Street were partially responsible for 39 persons uniting with the Webb Horton Church in the spring of the latter year. Further, 77 individuals of Italian descent professed their faith in the late fall, bringing total membership to 738 by 1916. An additional 22 Italians were received on December 22, 1916.

The Italian story is so remarkable as to demand a separate chapter. In the midst of all their unaccustomed harassments, Dr. Wight, the Session and the trustees possessed sufficient surplus energy to enter intensively the home mission field.

IX

THE ITALIAN CHAPEL

IN the America and in the Middletown of today no one pauses to think, "That person is Italian." The Latin has been assimilated with the Teuton, the Anglo-Saxon and the Celt. Forty years ago, it was otherwise. The descendants of the ancient Romans then dwelt in a well defined section of the city centering on Cottage Street, and reaching out to Montgomery, Ogden and Prince Streets. The old folks kept to the customs of their homeland. Exotic foodstuffs sold in the stores; fireworks and gay decorations betokened a *festa*, not to mention heavily epauletted brass bands attired in green and gold. The other citizens of Middletown observed with friendly interest, but as from a place apart.

It was in 1914 that Dr. Wight envisaged a great unoccupied field for Christian work in this area. A purveyor of religious tracts had been holding services, and a Sunday School had been established. At an informal conference held by Dr. Wight, the Reverend Forest P. Hunter of the First Baptist Church, an Italian ministerial friend of Mr. Hunter, and Mrs. William A.

Hurtin, it was decided to take up definite, organized work for the Italians, looking toward a permanent church building.

The matter was brought before the Session of the Webb Horton Memorial Presbyterian Church on November 10, 1914. The Session agreed to assume responsibility for an Italian Mission, provided the Presbyterian Board of Home Missions would pay the salary of a pastor. A promise to this effect was secured, and a committee consisting of Abner B. Hurtin, Julius C. Tolles and Henry S. VanKeuren was appointed to take charge of the Mission. Cards were put in the church pews to encourage subscriptions. The Easter offering was dedicated to the good work. In the spring of 1915, the Reverend O. B. Neyroz was secured as minister.

The black-browed, black-mustached Mr. Neyroz was a man of unusual attainments. Educated in Bologna, Italy, he was a brilliant extemporaneous speaker in many languages. Caring nothing himself for worldly goods, despite a wife, two daughters and a son, he was always giving to the poor. Few of the moderately well-to-do could resist his appeals. His home at 72 Beattie Avenue was open to all.

In mid-1915, the Mission was evicted from the second floor of the old brick schoolhouse at Cottage and School Streets, the first floor of which housed a brewery. After meeting for the summer in the backyard of John Perrella on Ogden Street, the congregation moved into a vacant store across the way. Prayer meetings were held in homes on Wednesday and Friday nights.

Italian zeal and courage could not but make a profound impression. Whereas most Middletowners had been born into their Church and had been shaped in its Sunday School, the average Italian in the Mission had made two deliberate choices. He had crossed the ocean to a strange land, and he had elected to worship in his own manner, not always with the approval of his fellow countrymen.

On June 14, 1915, Dr. Wight presented to the Webb Horton trustees the matter of collecting funds to build an Italian Chapel. Henry S. VanKeuren was appointed treasurer. Again Mr. Eugene Horton and his mother stepped forward. On October 4, 1915, the trustees accepted their gift of a deed to the lots at 94, 96 and 98 Cottage Street to be rented to the Italians for a term of fifteen years. The cost to the Hortons had been \$3,500. Meanwhile, Dr. Wight had presented the matter of Italian aid to the Ministerial Association. Several other Churches promised help, but with the understanding that this was not to be a Union Mission.

Many Italians having expressed a desire to unite with a Protestant Church before returning to their homeland for army service, 67 in all were received by the Webb Horton Memorial Presbyterian Church in a single day on profession of faith.

A group of canvassers under the direction of a committee of laymen from Middletown's evangelical Churches went forth on May 14, 1916 to solicit funds. Pledges were obtained for \$5,200, exclusive of \$3,000 from Eugene Horton. A grant of \$1,000 was secured

from the Presbyterian Board of Church Erection. At a later date, Mr. Horton contributed an additional \$3,000 toward the completion of the building.

At its annual meeting in April, the Webb Horton Church had elected Irving C. Bull chairman of the committee for construction. The cornerstone of the new chapel was laid November 12, 1916, and the dedication took place a year later, lacking one day.

Shortly after the cornerstone laying, it was decided to extend the work to the railroad town of Maybrook, but this idea was abandoned when other Sessions complained of trespass. Meanwhile, the Middletown project flourished. At this time, Mrs. G. B. Nania headed the Italian Ladies' Aid Society, Mr. Fedele Morrone the Brotherhood "Dio E Popolo," Mr. Francesco Boffa the Missionary and Bible Class Club, and Mr. Carmine George the Christian Endeavor Society.

The Reverend O. B. Neyroz closed his work in 1918. The task of organization had been accomplished and he moved on to other fields until his tragic death in Schenectady, where a train demolished his automobile. The Reverend D. A. Porfirio came at the close of 1919. Under his business-like leadership, the work progressed. In March 1925, he moved to Rochester, later becoming chaplain at Auburn Prison.

The Reverend John Capriotti was then called to the pastorate. While not an intellectual, having been in the ranks of labor, he was a whole-hearted worker. Mrs. Capriotti, a trained Christian organizer, ably assisted her husband. A Ladies' Benevolent Circle was

started, Mrs. Dora Morreale becoming its first president. In 1926, a manse was erected adjacent to the Chapel.

Early in 1930, Mr. Capriotti died, much lamented, his place being taken by the Reverend Joseph Perenzin from Brooklyn. Mr. Perenzin labored for eleven years, leaving behind him the memory of a godly, humble man who nevertheless possessed great oratorical powers. He was faithful in visiting his flock. Under his regime, the Sunday School attained a total of sixty children. Vincent Corbacio functioned as superintendent, in succession to Julius C. Tolles. Mrs. Sylvia Perenzin sacrificed her private life for the Chapel, rising if necessary in the middle of the night to answer the call of the sick. She initiated a sewing circle and directed the serving of suppers to augment income in the depression years.

By 1938 the process of assimilation had reached a point where it became necessary to hold some services in the English language, in order to retain the young people. In doing this, Mr. Perenzin was not altogether comfortable and, with impaired health, retired in 1941 to Bridgeport, where he died in 1944. The Reverend Sylvan S. Poet was called to the pulpit, but resigned after a few months.

As of February 1, 1942, the Reverend Marino Sardella, a native son of the Chapel, assumed the leadership. Mr. Sardella had come to Middletown from Italy at the age of fourteen. Having expressed a desire to enter the ministry, he was assisted in his education by

the Webb Horton Church at a Bloomfield, N. J. school, the University of Cincinnati, New York University and Union Theological Seminary. He then became assistant pastor of a Church in New York City.

Mr. Sardella, a gentle, modest man, understood his parishioners. His first move was to request a change of name of the Italian Chapel to Trinity Presbyterian Church. Within two months of his accession, the membership was enhanced. Another large class of communicants was admitted in February 1943. However, to the regret of all, he was forced to resign in November 1945 for reasons of health. A beautiful memorial window had been installed in June of that year in honor of John Duvoli, Sr. and his wife Teresa, by their children.

Following upon Mr. Sardella's resignation, there was some thought of merging the Trinity and Webb Horton congregations, for the flood of immigration had dried up and the second generation were no longer Italians, but Americans. However, the leaders of Trinity wished to go on, there being still some fifteen or more persons dependent upon the Italian language for religious instruction.

Dr. Paul T. Fuhrmann, appointed stated supply, soon became too ill to carry on effectively. Individual members supplied the pulpit. With the coming to the Webb Horton Church of the Reverend Donald H. Spencer, a survey of the progress and needs of Trinity was made under the direction of the Presbyterian Board of National Missions. Dr. Fuhrmann remained in the manse until the fall of 1948, but Mr. Sardella was re-engaged

to preach that spring. At the Webb Horton annual meeting in 1949, it was reported that Mr. Sardella was enjoying considerable success in his work. However, with his second resignation in September, it became clear that the days of Trinity were numbered. Its people were invited to worship with the Webb Horton congregation, and on November 8, 1949, it held its final meeting and turned over its funds to the parent organization.

The disposition of the church and the adjoining manse had still to be decided. Negotiations with the Assembly of God denomination in the summer of 1950 were consummated by the close of that year. The story has an element of sadness, but let no one say the venture was in vain. A need was filled for a long generation, and many a young person grew to know the Way, the Truth and the Life. In the end, the parent Church received an infusion of new blood. Such, all history has shown, is the path to progress.

X

WAR YEARS

THOSE whose memories encompass only the grimness of Pearl Harbor and the Korean War can form no conception of the exalted mood in which America sprang to arms in 1917. There had been no fighting since the Civil War, save for a few months in 1898. In the White House, a descendant of the Covenanters typed with his own hands the ringing words: "To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

In the affairs of the Webb Horton Memorial Presbyterian Church, the pendulum also swung toward greater spirituality. There was no flagging in its social services nor in the building of healthy bodies. However, the activities of the Board of Trustees, which by the very nature of events had pre-empted the scene

from 1909 through 1916, receded into the background, and the Session came into its own.

The change in both national and Church affairs transpired within a five-month period. In November 1916, the President was re-elected on the slogan, "He kept us out of war." During the same week, the Church faced a financial crisis similar to that of two years previous. Once again, salaries were in arrears. Pew rents were not being paid promptly or at all, and voluntary contributions failed to make up the deficit. As a temporary expedient, the trustees individually signed a note for \$1,200 and a mortgage was placed on the Italian Chapel.

A joint meeting of elders and trustees held December 7, 1916, decided to recommend abolition of pew rents and the adoption of a weekly envelope system backed by an Every Member Canvass. It was believed that free pews would induce a larger church attendance. Certainly the move would be in accord with the democratic tendencies of the times. The congregation so voted at a special meeting on January 15, the canvass taking place March 18.

Before Mrs. Elizabeth Horton passed away on March 24, 1917, she and her son had given \$2,000 to be applied against the debt. Later in the year, Eugene Horton twice donated \$20,000 in corporate bonds, resulting in a \$40,000 addition to the endowment.

The Session decided to add two elders to its previous total of ten, seeking them from among the younger men of the Church. New rules were adopted, calling

for two regular meetings instead of one per month. The city was divided into districts, each to have one elder charged with keeping in touch with members, welcoming strangers, visiting the sick, and inquiring generally into spiritual conditions. The Session was to meet for prayer in the robing room prior to each service. At the congregational meeting on April 11, Clarence A. Smith and James P. Ellis were elected as the new, additional elders. J. Erskine Mills shortly thereafter retired as Clerk of the Session after more than 26 years, being succeeded by George H. Vernon. The annual report to Presbytery showed 801 members, including 96 in the Italian Chapel, as of March 31. A manual was printed, as in 1912, outlining the various activities and listing all Church members.

The morning papers of Palm Sunday, 1917, were speculating upon the impending declaration of war with Germany, and church services were about to begin, when a long troop train came to a stop at the Erie Station. The 71st Regiment, New York State National Guard, had arrived to patrol vital installations. Later on, its personnel was to be invited to use the Webb Horton gymnasium as a reading and writing room during seven days of the week. The local Company I of the 1st Regiment (later to be part of the 107th) had been called out February 4, Dr. Wight addressing them at a closed service the same evening. Two weeks later, the Stars and Stripes were unfurled in the auditorium.

But Middletown first really knew that it was in a war when Company I and the Sanitary Detachment

marched out of the Armory at 12:30 A. M., August 20, to entrain for Van Cortlandt Park, Spartanburg, — and the Hindenburg Line. First Sergeant Dill H. Werley had called the roll; the national color followed by a wave of khaki appeared at the head of the steps; Drum Major Emerson Rose raised his baton, and to the strains of “America, I Love You” (“and there’s a hundred million others like me”) the boys followed Captain Harry L. Steedman and Dr. Moses A. Stivers down Wickham Avenue. There was a long wait in the O. & W. yards until Companies F of Walton, G of Oneonta and H of Binghamton were coupled on. Then, a shrill chorus of voices, a frenzy of waving arms as the coaches gathered speed passing Seeholzer’s restaurant, and the tail-lights vanished around the curve below Montgomery Street.

One by one, or in groups, others took a less spectacular departure. The names of those from the Webb Horton Memorial Presbyterian Church are enshrined in its records. There were 83, all told, plus 36 from the Italian Chapel. Those who came back would be the last to claim recognition in these pages. They but did their duty, as did others, then unborn, in latter times. Three made the supreme sacrifice. John T. Eilenberger professed his faith on April 7, 1912. A superb athlete and leader in the Class of 1914, Middletown High School, he died a Lieutenant, just before the guns fell silent. The names of George Hadden and Frank Lawrence are also inscribed in bronze upon the church’s wall.

These, and “all who served in the World War 1914-

1918," were to be memorialized by a stained glass window, the last to be placed in position, unveiled January 2, 1921. The auditorium when dedicated had temporary, plain fenestration, for Eugene Horton had announced his intention to install five memorial windows on the eastern side. Dr. Wight undertook to provide themes for all the permanent windows, based upon the Book of Revelation. A description of their meaning, together with reproductions of twelve windows, were included in a beautifully printed and scholarly pamphlet by the pastor, published in 1930.

The Montague Castle-London Company of New York City was awarded the contract. The designer was a French artist, Valentin Sallier. Mr. Horton decided to pay for all, with the understanding that anyone might choose an available window as a memorial upon turning a given amount into the endowment fund. Two west windows now bear the names respectively of Wilhelmina Garritt Horton 1851-1931, and of Garrett T. Townsend 1861-1927 and Carrie G. Townsend 1865-1929.

The first window was unveiled November 18, 1917. As each was put in place, Eugene Horton would visit the church for an inspection. While thus engaged on Sunday evening, March 3, 1918, he was observed to have a bad cold. He departed for the train; pneumonia developed; death came March 10. When his will was opened, it was found to contain a bequest of \$50,000 to the Church, and \$600,000 for the establishment of the Elizabeth A. Horton Memorial Hospital. His desire, ex-

pressed to Dr. Wight, to build a High School in memory of his brother Junius, who had died at the age of eighteen, was indirectly fulfilled when Mrs. Christine Morrison and the hospital directors donated the mansion on South Street to the Orange County Community College in 1950. He being dead yet speaketh.

As the war progressed, Dr. Wight felt a strong inner compulsion to be with our soldiers. The Y. M. C. A. needed Religious Work Secretaries. Securing leave of absence from the Session, the pastor hoped to sail in September 1918, but passport delays ensued. He finally departed November 19, after the Armistice, but "the need of workers is greater than ever. . . . We are nearing the French coast and all life-boats are out for we are in the mine district. . . . I will miss the usual Christmas Services and Sunday School exercises but I wish you all a 'Merry Merry Christmas and a Happy New Year.'"

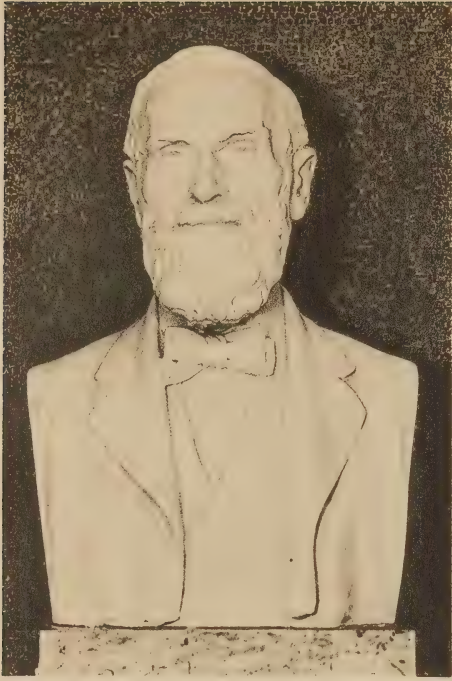
Dr. Wight was stationed in Blois up to February 1919, when he was transferred to Souilly with the 79th Division until April, then to the camps around St. Mihiel until the troops were withdrawn in mid-June. "I met a company of men this morning and one of them told me he did not think there was a testament among the 200 men of the company. This afternoon I took him some and he promised to distribute them. It is just that work that I am doing. Pray that these men may return home true active Christians." Dr. Wight himself reached home July 1.

In the interim, the pulpit had been filled by supplies, including the Reverend Forest P. Hunter of the First

Baptist Church, whose offer to represent our Church in the Ministerial Association and to conduct communion services was gratefully accepted. With true executive instinct, Dr. Wight on February 6, 1918, had organized a Church Cabinet composed of the presidents of all societies and representatives from the boards. The major object was to avoid conflicts in Church work. At the monthly meetings, a supper was served by the different organizations in rotation and reports were given. Any proposed meeting or supper was advertised at this gathering, and dates were carefully scheduled. The Cabinet, constituting a clearing house for activities and unifying the work, functioned throughout the remainder of Dr. Wight's pastorate.



THE ITALIAN CHAPEL (Later Trinity Church)



WEBB HORTON



REVEREND CHARLES A. PLATT, D.D.

XI

PROSPERITY — AND DEPRESSION

WITH the coming of the 1920s, the Church entered upon a period of quiet growth, in contrast to the previous decade, so full of change and noteworthy events. The gymnasium, no longer a novelty, declined in use. The Board of Deacons was augmented from three to six in 1921, and to twelve in 1923. The Session was increased from twelve to fifteen the following year, after evangelistic campaigns in 1923 and 1924 had resulted in the accession of many new members. Total Church membership stood at 906 on March 31, 1925, as against 801 at the outbreak of war.

On June 1, 1921, Miss Bessie W. Shimer resigned as Church secretary, after nine years of efficient service in difficult times. Seven months later, Dr. Wight was considering a call from the Presbyterian Board of Church Erection to become Extension Secretary. The success of his labors in building the Webb Horton Church and the Italian Chapel had not gone unnoticed. To the relief of the Session and the membership, he chose to remain. Under his leadership, the congregation immediately assumed full support of Dr. Joseph

Harvey, a medical missionary in Canton, China. In 1926, Dr. Harvey was succeeded by Dr. Archibald Chalfant, who resigned in 1931.

One by one, the pillars of the Church during the transition years were passing. Ira M. Corwin died in 1918, followed by Dewitt C. McMonagle in 1919, J. Erskine Mills in 1920, Henry B. Dill in 1921, and Mrs. Charles Beattie at her home in Washingtonville in 1922. Mrs. Theresa S. Vail manifested her deep interest in the Church by leaving a bequest of \$10,000 in 1926.

The year 1927 witnessed a series of blows. Henry S. VanKeuren passed to his reward in January, followed by Dr. Charles I. Redfield and Garret T. Townsend in July. Dr. Redfield's service as trustee had been outstanding for faithfulness and capability. Mr. Townsend, in addition to his labors as trustee, had for six years been the generous benefactor of Camp Townsend at Hunter Lake, whose story is told in a succeeding chapter. His sterling character may be illustrated by his action in buying back from the Church at their original price, bonds of a railroad which had defaulted. In his will, Mr. Townsend stipulated that the principal, totaling \$60,000, of four separate bequests should revert to the Church upon the deaths of those enjoying the income.

Contemporaneously with Dr. Redfield's and Mr. Townsend's passing, Dr. Wight was granted a year's leave of absence. The day had not yet come when the abolition of Sunday evening services and Wednesday

night prayer meetings under the mounting tempo of twentieth century living was to be taken for granted. Over a period of twenty years, the pastor had preached twice on Sunday, had presided at prayer and countless other meetings, had performed his pastoral duties and had supervised the building and operation of two churches. It was time for a breathing spell.

The thoughts of the Session turned toward the Reverend Robert D. Steele, who, as a senior in Princeton Theological Seminary, had made a pleasing impression as director of Camp Townsend in 1925. Since graduation, Mr. Steele had been ministering to the Churches at Ridgebury, Centerville and Denton. He assumed his task as stated supply at Webb Horton in September 1927, continuing until the following August, when, after again directing Camp Townsend, he was tendered an affectionate farewell at an informal Church gathering. Mr. Steele went on to greater things. Following a year at the University of Edinburgh, he was assistant pastor of the Shadyside Presbyterian Church of Pittsburgh from 1929 to 1934, leaving for Westminster College of Salt Lake City, of which he became president in 1939. Dr. Steele is now president of Carroll College at Waukesha, Wisconsin.

Abner B. Hurtin was no longer present when Dr. Wight resumed his post as moderator of the Session on July 6, 1928. A year previous, the pastor had discussed possible arrangements to relieve him eventually of responsibility for the entire Church. He had suggested either hiring an assistant pastor, or calling a co-pastor,

preferably the latter. However, an assistant was first to be tried. In November 1928, the services of Mr. Orville G. Bosley were secured.

Beginning in January 1929, Dr. Wight incorporated a special service for children in the regular Sunday morning worship, "with the view of getting a larger number of children to attend Church services." The Session would have gladly retained Mr. Bosley as assistant, but he left in the spring of 1930, being succeeded by William Swarts for a year, and by Eugene Carson Blake in 1931. Mr. Blake was to go forward to a distinguished career in New York, Albany and Pasadena, culminating in the office of Stated Clerk of the Presbyterian Church in the U. S. A. Dr. Wight always did say, upon returning from a scouting expedition to Princeton Theological Seminary, "I've got the cream of the crop."

With the engagement of Charles A. Platt as assistant minister in 1932, the Session reviewed the whole subject of pastoral policy. A committee submitted a report. "The pastoral duties of our Church are too great for one man to carry on the work to the best advantage of the life of the Church." The brief stays of former assistant pastors had been unsatisfactory, since time is required to become acquainted before the best work can be accomplished. In order to obtain a good assistant or co-pastor, his future must be assured. At the same time, the Church owed Dr. Wight assurance of gradual release from heavy work and of monetary provision for the future.

With the approval of Dr. Wight, the committee suggested that if an associate pastor were called, and if later the best interests of the Church warranted, the pastor, Session or congregation could successfully request that the pastor be made Emeritus at a stipulated salary with the use of the manse if practicable.

This plan was adopted at a congregational meeting on April 13, 1932. Mr. Platt assumed the duties of assistant in July, upon being graduated from Princeton Theological Seminary and after ordination in Kansas City, Mo., where he had been born February 22, 1908.

The new assistant minister, alert and prepossessing, proved attractive to the young people, who were further delighted when Mrs. Mary Elizabeth (Tucker) Platt, with her infectious gaiety, joined him as a bride. At a congregational meeting on May 3, 1933, a motion to call an associate pastor with duties assigned by the pastor and approved by the Session, was lost. It was then moved, seconded and carried, to proceed with the calling of a co-pastor. Mr. Platt's name was the only one submitted. There was a single negative vote, after which the call was made unanimous.

At this point, it is only fair to turn our attention to the difficulties under which all Middletown was laboring. The Wall Street panic of 1929 had caused little immediate damage in our city, not then considered part of the metropolitan area. However, the panic was succeeded by long years of deepening business depression. In February 1932, Church salaries were reduced. A year later, a local commercial bank was in difficulties

with security portfolio impaired and loans uncollectible. Owners of bank stocks learned the meaning of double liability. Bank directors, meeting behind locked doors in Webb Horton's former mansion, were forced to sign notes and face potential financial ruin. Depositors, becoming uneasy, formed in line to withdraw their balances. On Inauguration Day, March 4, 1933, a bank "holiday" was declared. The First Merchants National Bank and Trust Company of Middletown never re-opened.

The Webb Horton Memorial Presbyterian Church endowment suffered. Cash balances were tied up in the closed bank; bond prices made slow and painful recoveries; the trustees were busy for years looking after mortgages and salvaging what they could. Difficulty was experienced in meeting the budget. Altogether, it was a time of tension, not of sweetness and light.

The co-pastors were of different generations. Dr. Wight in effect knew every brick and every stone which had gone into the edifice. Mr. Platt had been summoned to do a job which, in the opinion of a majority, he was performing most acceptably. Both ministers were called upon to make financial sacrifices as the deficit mounted. Opinion differed as to what was best for the Church. The Session became almost equally divided, and this reacted on the congregation.

On February 11, 1935, the Presbytery of Hudson took cognizance of the situation, and at its meeting on April 16 directed the Moderator's Council to investi-

gate. Hearings were held in Middletown during May. On June 25, Presbytery adopted the Council's recommendations, which contained nothing not suggested by many of the Church members, "people with faces working with emotion, with tears streaming down their cheeks, with hearts breaking." It was recommended that Dr. Wight be promoted to Pastor Emeritus as of October 1 in accordance with the plan of 1932, that Mr. Platt depart at the same time, that the Session be dissolved, and that the Moderator's Council take over until further provision be made.

The Session immediately appealed to the Synod of New York on the ground that, no charges having been made against it, Presbytery lacked jurisdiction. A congregational meeting on July 17 extended a call to Mr. Platt to fill the pulpit to become vacant October 1, notwithstanding the Moderator's advice not to prosecute the call owing to the disaffected minority. Presbytery on September 12 accepted the challenge and declared the Session dissolved.

In December, the Special Judicial Commission of the Synod of New York handed down its decision. Presbytery was supported in many respects, but it was stated that the Session had never legally been dissolved. Presbytery had tried to make dissolution contingent on the judgment of the Moderator's Council, and "the delegation to a committee of such discretionary power, as appears in this instance, is in violation of the constitution of the Church."

Meanwhile, in October 1935, the Reverend Peter B.

McKenzie had taken up the duties of stated supply. Originally a native of Scotland, he had recently retired from a Church at Stamford, N. Y. at the age of sixty-six. The full nature of his difficult task had not been realized prior to his coming, but he responded nobly to the challenge, receiving eighteen months later the thanks of the Session. By "his kindly manner, his wise counsel, his sincere devotion to the business of his Master and his firm purpose, he has brought about understanding and co-operation of our Church membership."

Throughout 1936, the Reverend Robert S. Jones of Hillburn, Moderator of Hudson Presbytery, presided over the Session. The congregation on April 22 adopted the collegiate system, to take effect April 1, 1937, whereby no elder serves consecutively for more than two terms of three years each. The number of elders was to be reduced to twelve.

Meanwhile, the Reverend R. Brewster Beattie had secured the services of Mr. Platt as associate pastor of the Munn Avenue Presbyterian Church of East Orange, N. J. Mr. Platt spent two years in East Orange, leaving in 1938 for Ambler, Pa. In 1942 he became minister of the First Presbyterian Church of Ridgewood, N. J. which, under his leadership, has become one of the strongest bodies in the state.

Dr. Wight left Middletown in mid-1936 for Princeton and a beautiful home on Snowden Lane. The story of E. Van Dyke Wight, builder, was far from finished. Close by was the old colonial town of Kingston, and its Presbyterian Church, stemming, according to tradi-

tion, from the year 1723. Dr. Wight, invited to become stated supply on December 10, 1936, continued as such until October 8, 1950, when he was in his eighty-second year. He found an edifice dating from 1852 and greatly in need of repairs. The beautiful spire was unsafe because of decayed beams. This was merely one of many deficiencies which cannot be recounted here. Suffice it to say that through gifts of money, material and labor, the church was largely rebuilt — another instance of Dr. Wight's everlasting drive.

To return to Middletown, who was "right", and who was "wrong?" As we are given perspective, we know that there are no final answers to these questions. In the words of an eminent Presbyterian layman of long ago, let us "take them all into the arms of our love and charity." And on higher authority we are commanded, "Judge not, that ye be not judged."

XII

RENAISSANCE

WHETHER was to succeed to the leadership of the Webb Horton Memorial Presbyterian Church in the year 1937 must of necessity possess at least one outstanding characteristic — courage. In addition to this and other eminent qualities, the candidate excelled as a preacher. The Reverend Harold Clifford DeWindt occupied the pulpit on January 24, 1937, with the result that expressions of approval “poured in upon the committee.” A formal call was extended by the unanimous rising vote of a congregational meeting on February 7.

Mr. DeWindt had just entered his twenty-seventh year, having been born in Grand Rapids, Michigan, on January 23, 1911. A graduate of Hope College in 1933 and of Princeton Theological Seminary in 1936, he had been since 1935, pastor of the First Presbyterian Church of Morrisville, Pa. An attractive bride, Esther A. (Maurits) DeWindt, accompanied him to Middletown, where was born a son, David.

Mr. DeWindt entered upon his pastorate on Palm Sunday, March 21. His installation took place May 5,

1937. Things immediately began to happen. The Young People's (Tuxis) Group was revitalized. A nursery department during morning service was established. In co-operation with the Reverend Kelsey Regen, union services with the First Presbyterian Church were arranged for July and August, a tradition which has since been continued. The church edifice was redecorated. Classes in leather, metal and woodworking were started, and the Men's Club re-organized. A suggestion to discontinue the sparsely attended Sunday evening services was negated by the Session, until logic forced final suspension at the beginning of 1940.

Within a year after Mr. DeWindt's coming, 69 communicants joined the Church, raising the membership to 754. Accretions followed steadily. For instance, 30 persons united in December 1938, 47 in January 1940, and 31 in March of that year. By far the majority made profession of their faith. The young people were strongly attracted. High School graduating classes asked Mr. DeWindt to preach the baccalaureate. He in turn unsuccessfully sought to forego a salary increase in order to spend the money for the benefit of the Church youth.

And indeed, the old order was passing away. Dewitt S. Horton had died in 1929, Joseph H. Decker at a relatively early age in 1930, and Julius C. Tolles, who had given of his time and strength as superintendent of the Italian Sunday School, in 1932. William A. Hurtin, an elder for almost forty years, departed January 18, 1937, followed by Mrs. Belle Austin Hurtin the

next year. The Session took the unusual action of including in its minutes a tribute to this ardent Church worker, who, rather than seeking a respite from her weekday labors as teacher of the first grade in the Benton Avenue school, had for years conducted the Sunday School primary classes and in summer the daily Bible School. "She was indeed a 'Mother in Israel.' . . . Her ability as a teacher and story teller to the children was of high order. In this work impressions were made on the minds that will live forever." As the first in a long line of educators, she has influenced this book.

In February 1937, Edwin T. Hanford died after fifty years as elder and thirty years as Sunday School superintendent. Frank Drury soon followed, and Dr. D. B. Hardenbergh in May 1938. Dr. Hardenbergh in his quiet way had labored mightily, not only as trustee beginning in 1901, but also over a long period as one of an employment committee charged with securing personnel to staff the church. The summer of 1940 witnessed the death of former elder Frank G. Kain, and the trustees were impelled to memorialize Harry F. Green in 1941.

Among the accessions during this period was the Reverend Marcus J. Roop, elected elder a week after being placed on the membership roll April 6, 1938. The following month he became Clerk of the Session, and occupied the pulpits both of the Webb Horton Church and of Trinity Chapel whenever there was need of his services.

During Mr. DeWindt's pastorate, several gifts were

made to the Church. A silver communion service set was presented in 1940 by Irving C. Bull and Mrs. Annie Bull Hardenbergh in memory of their parents, Mr. and Mrs. Albert Bull. Brass vases for the chancel table were given by Mrs. Leander C. Purdy, Mrs. S. H. Brinckerhoff and Miss Mary Sayer. The Sunday Evening Club furnished a new pulpit Bible. Mrs. Josie A. Scott left a legacy. The chancel cross was donated in 1942 by Mr. and Mrs. William E. McWilliams.

Mr. DeWindt was a friendly person. His cheerful hail and wave of the hand are remembered on the streets of Middletown. Withal, he had positive ideas and did not forbear to express them before the Church officers or congregation. Above all, he was a talented preacher. In November 1942, the Session and the trustees, having learned that he would probably receive a call from New York City, signed a resolution expressing deep and sincere regret should he decide to leave.

The call indeed came, from the West Park Presbyterian Church at Amsterdam Avenue and 86th Street. Mr. DeWindt resigned, effective December 27. The early promise shown in Middletown has been fulfilled. Trinity University conferred an honorary degree in 1946, and for eleven years, Dr. DeWindt was a luminary of the metropolitan pulpit. Late in 1953, he left New York for the Kirk-in-the-Hills, a cathedral-type suburban Detroit church modeled after Melrose Abbey in Scotland.

Members of the faculty of Princeton Theological Seminary who supplied the Webb Horton Church

during the early months of 1943 recommended as pastor the Reverend Alexander M. Warren, president of Washington College in Tennessee. Mr. Warren preached as a candidate on April 4 and 11. He was called to the pastorate, effective the first day of June.

Born in Allendale, S. C., on December 27, 1908, the son of Thomas Baker Warren and Annie McIntyre Warren, the earnest new minister had been graduated from Davidson College in 1930 and from Princeton Theological Seminary in 1933. He had been pastor of the First Presbyterian Church of Frankfort, Ky., and a member of the Unit of Evangelism, Board of National Missions, in New York City. The manse was graced by the presence of Mrs. Bessie (Farris) Warren and the two-year-old Alexander McLean Warren, Jr. In January 1944, the family was augmented by the arrival of George Farris Warren.

World War II dragged its wearisome way along, necessitating economies. The Church had to compete for funds with the War Loan drives and the Red Cross. Fuel shortages were a problem. The swimming pool, opened and closed sporadically since the depression, was definitely abandoned in the winter of 1943-44. A suggestion to convert the space into a modern kitchen was not acted upon until 1951. Gymnasium activities had been curtailed to save fuel as early as 1942.

More serious was the departure of young men for the Army, Navy and Air Force. Plaques commemorating 126 who served were eventually placed on the wall of the sanctuary. Three, John S. Harden, William

C. Schild and Harry L. Latour died in the service.

Mr. Warren at first presided over Sunday evening hymn sings in addition to the morning service, but Wednesday night prayer meetings were discontinued toward the close of 1944. In the fall of 1945, the hymn sings gave place to meetings of a young people's group, and the experiment was tried of a monthly Family Night supper meeting.

The pastor's continuation of the by now traditional work with young people bore fruit, as indicated by the reception of 34 persons on profession of faith on a single occasion. In all, 74 new members were added in the Church year ended March 31, 1946. Mr. Warren's heart was in evangelistic work. Seeing an opportunity for this in his native South, he decided to return there as of March 1, 1947. The resignation was regretfully accepted.

Mr. Warren later became executive secretary of the Kentucky Council of Churches, and of the Synod of Kentucky. Now living in Lexington, he functions for the Synod as field representative of the Board of National Missions and the Board of Christian Education.

A pulpit committee of nine offered as their unanimous choice the name of the Reverend Donald H. Spencer, who preached to the Webb Horton congregation on April 27, 1947. But before dealing with the latest and still continuing pastorate, it is time to take a retrospective look at other facets of our hundred-year history demanding unified treatment: music, and the multifarious activities of the ladies and the young people.

XIII

THE MINISTRY OF MUSIC

How difficult it is to describe in words the spiritual quality of a man — how much more difficult to recapture the elusive impressions of music! That evanescent art cannot be imprisoned in a different medium, and a history of music perforce resolves itself into a bald recital of names, facts and dates.

The first recorded mention of music in connection with the services is at the dedication of the original edifice on March 13, 1856. Charles H. Horton had loaned a double-banked melodeon, on which J. M. Pelton of Warwick accompanied the massed choirs of neighboring churches in two anthems and three hymns. One of the hymns, to the tune of "Old Hundred," was an original composition by William E. Millspaugh, who led the singing.

The borrowed organ was either retained or replaced, and a chorister was hired for subsequent services. On June 2, 1874, the congregation voted to purchase a large organ at not over \$3,000, the amount to be met by subscription. A committee consisting of M. A. Brelt,



REVEREND HAROLD C. DEWINDT, D.D.



REVEREND ALEXANDER M. WARREN



REVEREND AND MRS. DONALD H. SPENCER



THE MANSE

Jesse W. Canfield and Samuel M. Boyd was appointed to look into the matter. The organ was installed and Hiram W. Brink was invited to play it, but his death in September necessitated the making of other plans. W. J. Stevens was employed in 1878 as organist at a stipulated price per Sunday.

Beginning with 1885, considerable dissatisfaction was expressed with the choir. "We do not get as good a return for the money paid for that purpose as we should." The subject was uppermost at the annual meetings of 1885, 1886, 1888 and 1892. Various amateurs tried to help out, including Samuel M. Boyd at the organ, but his best endeavors were frustrated when, at the close of one of Dr. Beattie's long sermons, no sound issued forth. Investigation disclosed son Fred asleep against the pump handle which operated the blower.

Finally, in desperation, some 70 members presented a petition to the Session in March 1894, desiring, instead of a choir, congregational singing in conjunction with organ and cornet. The Session, deciding to give the innovation a trial, appointed John G. Gordon cornetist. W. J. Stevens returned as organist.

Mr. Stevens was succeeded in 1901 by Edward C. Vollmer, who remained until the old church was razed in 1912. At the semi-centennial mark in 1904, the quartette consisted of Miss Anna Howland, Mrs. Bertha Olney, Zophar K. Greene and David D. Eilenberger. In 1911, Miss Edith Blanchard became leader and the only paid soloist.

Evidently the experiment of having a cornetist had

proven successful, for in 1908 Arthur Parkins was engaged in that role for Sunday evenings. In 1912, it was resolved to discontinue "the orchestra."

With the installation of the new organ and the opening of the new church, Watson Hart Giddings was engaged as organist and director of music. Mrs. Marguerite Ayres Sayer was soloist at the dedication service and Mrs. Emma W. Macardell the same evening. Anthems were rendered, the compositions of Buck, Shelley, Roberts and Gounod. At intervals throughout the ensuing year, Mr. Giddings catered to the music lovers of Middletown by recitals featuring prominent guest artists. For some time, the leading choir members were Mrs. Macardell, Mrs. Sayer, William C. Herbert and Howard P. Bailey, the first named being succeeded as soprano in 1916 by Mrs. Grace C. Harmon.

In February 1917, Mr. Giddings resigned, effective after March 4. The winter had been cold, and the trustees were disinclined to heat the church during weekdays when his pupils wished to take lessons on the organ. It was not until December that arrangements were made with Andrew Baird for his removal from Poughkeepsie. Mr. Baird functioned as organist and choir director until February 1921, when his resignation was regretfully accepted. Mr. Giddings returned in May, to remain until 1927. Miss Helen Tolles succeeded, becoming Mrs. Harold E. Pelton before retiring as regular organist in 1932. Mrs. Pelton has graciously taken over up to the present time whenever there was need for her services.

Howard P. Bailey, having left town in 1919, was eventually succeeded by John W. Boyd. The double quartette favored by Mr. Giddings was abandoned after a trial of more than a year in favor of a four-piece orchestra on Sunday evenings. William C. Herbert resigned as tenor in 1925, as did Mrs. Harmon and Mrs. Sayer. At the Church's seventy-fifth anniversary in 1929, the professional choir consisted of Mrs. Arlington M. Ambler, soprano, Miss Frances A. Tremper, contralto, Whitman S. Wick, tenor and John W. Boyd, baritone. Mrs. Ora Wick followed Miss Tremper, and Douglas Cronin replaced Mr. Boyd.

The depression was responsible for the formation of a Westminster chorus choir in mid-1933, and the discontinuance of the paid quartette. Miss Mary L. Clark was succeeded at the organ in 1934 by various persons, including Mrs. Douglas P. Cronin. Mr. Cronin, who had sung bass 1925-1927 and 1930-1933, directed the chorus.

As in all other departments of Church life, the coming of the Reverend Harold C. DeWindt resulted in a fresh impetus to music. Watson Hart Giddings became director and organist for the third time, assisted by John Bancroft. A junior choir was organized in 1939 to support and to serve as a training ground for a strong chorus choir, supplementing the professional quartette re-established the previous year. At the Christmas season, the Webb Horton choir was host to the choirs of eight other churches in a presentation of the appropriate portions of Handel's "Messiah."

Over one hundred voices participated. The personnel of our own group consisted of ten sopranos, eight altos, four tenors and eight basses inclusive of Mrs. Nanci Brandi, Mrs. Marguerite Sayer, John P. Davis and Benjamin Lippold. This quartette was discontinued in 1940.

Mr. Giddings gave way to Joseph W. Grant in October 1939, and he the following year to James R. Weeks. Hobart Carlin, engaged as organist and choir director at the close of 1943, resigned in February 1948. His two functions were combined with that of youth director, and the enlarged position was filled by John W. Harvey, then studying for his Master's degree at Union Theological Seminary's School of Sacred Music.

Mr. Harvey, born in Indiana, had taken his bachelor degrees at the Oberlin Conservatory of Music. In 1946 and 1947, he had directed the musical affairs of the Central Union Church (Congregational) in Honolulu, Hawaii. Both he and Mrs. Harvey, born Jean Cochran of Apollo, Pa., quickly won the affections of the choirs, senior and junior, and of Westminster Fellowship. To everyone's regret, the Harveys left Middletown in the fall of 1949 for the First Presbyterian Church of Englewood, N. J.

The satisfactory experience with Mr. Harvey led Mr. Spencer to apply again at Union Theological Seminary. There he discovered Billy J. Christian, a native of Athens, Georgia, who had received his degree of Bachelor of Fine Arts at the University of Georgia in 1949. Mr. Christian became organist and choir direc-

tor, and upon graduation from Union Theological as Master of Sacred Music in 1951, served two additional years at Webb Horton as full time music director.

"Uncle Willy" as he was affectionately called by the Chapel and Youth Choirs (for having been christened Billy, his nickname perversely became William), endeared himself to all during his four years in Middletown. While glad for his sake, the membership considered it a blow when he left in September 1953 for the First Presbyterian Church of LaGrange, Illinois, a suburb of Chicago.

At the start of the centennial year, Leonard A. Carlson, third of the candidates for a Master's degree to come from Union Theological Seminary, assumed the post of organist. His successful direction of Handel's "Messiah" at the Christmas season of 1953 caused his resignation, submitted in February and effective after Easter, to be felt the more keenly.

Mr. Carlson was succeeded by Gerald A. Anderson on May 2, 1954. While still in Suffern High School, Mr. Anderson served as organist at the Hillburn Presbyterian Church, later spending five years at the First Presbyterian Church of Ramsey, N. J. He is currently working toward a degree at the Westminster Choir College in Princeton.

A professional quartette had been reconstituted in December 1948. Miss Gertrude Cunningham was succeeded as soprano by Miss Lucille Cain in June 1949, and she by Mrs. Anna Fitch in October 1950. Mrs. Marion Wood, contralto, has been with us for almost

six years, as has John P. Davis. The latter shifted his range to baritone in April 1952 to accommodate the tenor of Ralph Coon. Among the voices held in memory are the full bass of LaVerne Burnett, whose stay was all too short, and the tenor of Philip del Pizzo, still available upon occasion. All of these true artists have been ably supported by the faithful choruses of the Chancel, Chapel and Youth choirs.

As the Church enters its second century, it recognizes the complementary nature and the importance to the life spiritual, of the ministries of music, of education and of souls.

XIV

ADULT ORGANIZATIONS

THE WOMEN'S ASSOCIATION

ON September 7, 1948, the Session, taking cognizance of a general Presbyterian trend, appointed a committee of women to review together with Mr. Spencer, the work of the women's organizations and to make recommendations. By the 9th of December, plans had been completed and the new groups were organized and ready to function. The Women's Missionary Society, the Women's Auxiliary, the Westminster Circle and the World Service Guild were dissolved. In their places arose a Women's Association composed of several "Circles," each headed by a leader. Mrs. Liona Howell was elected president for a term of two years. Mrs. Howell was succeeded in 1951 by Mrs. Penelope Gass, who also filled the unexpired year of Mrs. Holly Shattuck in 1953. At the start of 1954, Mrs. Hannah Green was elected president. The Association's short history is known to all, so that we shall devote our attention to tracing its roots into the deep and fertile soil of the past.

THE WOMEN'S MISSIONARY SOCIETY

Occasionally one encounters in a society an individual who has taken an interest above and beyond the call of duty. Such a person was Miss Phebe Ann Vail, through whose perseverance the records have been preserved. A charter member, Miss Vail died on May 5, 1940, her memory spanning sixty-one years of the society and its predecessors. As a fitting tribute, the story of the first half century is told in her own words, as read by Mrs. William A. Hurtin at the celebration in 1929.

"The Woman's Home Missionary Society was organized in the year 1879. In January of that year, the Rev. Dr. Charles Beattie . . . preached one of his characteristically strong sermons, taking for his theme 'Alaska, Its Moral and Religious Needs.' As he vividly portrayed conditions in that far-off land, the hearts of his hearers were greatly stirred, so that a few weeks later [February 17], Mrs. Beattie called some of the young ladies of the Church to meet with her to form a missionary society.

"Fifteen young ladies were present . . .

"Meetings were held once a month at the homes of the different members, the time being spent in reading and sewing, although rumor has it that other subjects aside from missionary ones, were often indulged in. Once a year a sale of fancy articles was held and a supper served, to which the members of the congregation were invited. This was done to meet the expenses.

"One of the first scholarships taken was the support of a little Indian girl named Minnie Middleton (supposed to have been Middletown). After two years, Minnie died and then the society adopted her cousin Katie,

"During the succeeding forty-one years, nine other little girls were chosen and cared for. However, it is to be understood that the work of this society has not been altogether confined to Alaska, for a scholarship was assumed in the Asheville Normal School, one at Asheville Farm School; also, certain work among the Freedmen and at Ellis Island claimed attention. The society contributed toward the debt of the Home Board. Thank offerings and summer offerings were also made

"In 1884 Mrs. Beattie thought it would be best for the young ladies to go into a society of their own. This was done and Miss Nellie Taylor was elected president, although Mrs. Beattie still continued to advise and help in the work. In 1895 it was thought best to unite the Foreign Society, which had been organized three years later, with the Home Society and thus have one society, working for both Home and Foreign missions. This was done and was called 'The Women's Missionary Society,' with Mrs. Beattie as president. [Mrs. Beattie headed one or another society for twenty-five consecutive years until her removal from the city in 1904]

"Boxes were sent to our missionaries until 1912, when the salaries were increased. Then that work was discontinued,

“At the time of the World War, we took an active interest in Hospital work, meeting frequently to prepare gauze, under the leadership of Mrs. Irving Bull, which work is still [1929] continued. Among our other activities has been religious work done in the Lumber Camps. When systematic study of missions was advised, we read the mission study books at our monthly meetings and later formed mission study classes.

“Delegates are now sent to conferences each summer to Northfield and Silver Bay. \$100.00 a year is given by Mrs. Margaret Beattie Sparrow for this fund in memory of her mother, who died in 1923.”

It should be added that Mrs. Sparrow, for years a member, still continues this practice, seventy-five years after her mother inaugurated the Church's missionary activities.

In addition to Miss Phebe Vail, charter members still active at the fiftieth anniversary of the society in 1929 were Miss Archiena Vail and Mrs. Hattie Dolson. Miss Archiena Vail was the last survivor, passing away March 30, 1941.

The scholarships mentioned by Miss Vail in connection with Minnie Middleton and others were at what is now the Sheldon Jackson School at Sitka, Alaska. The present-day Women's Association still supports the School. The presidents of The Women's Missionary Society from its inception are listed in the Appendix.

WOMEN'S AUXILIARY

Originally known as the Ladies' Aid Society, this important group of workers was formed about 1903 with Mrs. Theresa Vail as first president. The first Fair seems to have been held November 16 to 18, 1909, when the basement in the old church was filled with booths. Many were the subsequent Fairs or Fetes under their charge. They secured money for church repairs, assisted in the initial raising of the Endowment Fund, and contributed annually to the increases in that Fund under the contract with the Hortons. From the masculine point of view, their most pleasing accomplishment was the preparation and serving of Church Suppers.

In this connection, the young ladies now growing up and using the modern facilities built in 1951 into the site of the old swimming pool, can have no conception of the difficulties of the pre-1914 days. Silverware, linen and condiments had to be brought to the church in baskets from individual homes. The food itself was cooked at home, brought in kettles, assembled in congested quarters and served in the old Lecture Room. Diners who happened to be seated near the cast-iron stove, roasted; those far removed tended to freeze. The dirtied plates and table utensils were given a rinsing before being conveyed home for a complete dish-washing job. No wonder that, under such circumstances, Church Suppers were real events, taking place less frequently than now.

WESTMINSTER CIRCLE

Organized on April 28, 1909, the Circle was at first a branch of the national organization of The King's Daughters. The young ladies constituting the membership sent flowers to the sick, made articles for missionary boxes, furnished the ladies' parlor of the new church and sponsored a room in the Old Ladies' Home. In 1921 the Circle withdrew from The King's Daughters, but continued their charities, giving liberally toward church expenses and improvements. They were instrumental in keeping the kitchen equipment clean and in good condition, have given excellent suppers and purchased choir robes, which they kept clean and in repair.

WORLD SERVICE GUILD

This was an organization of young ladies over eighteen, formed after the Westminster Circle had become more mature. Its members contributed to missions and to the Church, supplied hymnals, curtains, shades and money to Trinity Chapel, and folded gauze for the hospital. In addition to religious study, the group heard book reviews and travel talks. Social activities such as formal parties and picnics were indulged in.

PHILATHEA BIBLE CLASS

Mrs. Grace Crosby Decker has contributed a succinct history of this Class.

"Thirty-six years ago, in September 1918, at the opening of Sunday School for that year, the Philathea Bible Class came into being as a unit of The World Wide Baraca-Philathea Union. Incidentally, at that time our Church had a very active Baraca Class for men. Our Class was organized by three of the women of our Church, two of whom had small children in the first grades of the Sunday School. These women felt the need to get back to the work of the Sunday School.

"Our meetings were planned for Sunday mornings at 10 o'clock for Bible Study, with a business meeting once a month, and so the third Thursday of the month came to be known as 'Philathea Day' in our Church. At the first business meeting we elected the usual organization officers. Within six months of organization our first president passed away. Through the years we have had six presidents. The fifth, Mrs. O. G. Halstead, served us very nobly for more than twenty-one years. Enough could not be said for her untiring efforts for us.

"Assisting us in our Bible Study, we have had four teachers: Dr. Wight, Mr. C. D. Dumbauld, Mr. Horace B. Deubler, Mrs. Decker and two assistants, Mrs. Herbert Sayer and Mrs. Algar Clark. Of our money, we have given to Missions through the Sunday School, gifts to our Church and other local projects.

"Many new members have been added to our roll and many others we have 'loved long since and lost awhile.' Philathea means 'Truth.' We have tried to be true to God, our Church, our Class."

Mrs. Decker modestly forebore to mention the names

of the three organizers in 1918. They were Mrs. Lewis H. Barlow, Mrs. Katherine Palmer Vernon, and Mrs. Decker herself.

Bible classes for men, of which Mrs. Decker speaks, have been more sporadic. Dr. Wight taught a class in the old church. Joseph H. Decker took an active part in the Baraca (meaning "blessing") Class which met in the new church from 1914 until 1935. Dr. Irwin H. Boyd taught a men's class from the time of his return to his native city in 1937 until his death in 1944. The Reverend Marcus J. Roop carried on during Mr. Warren's pastorate.

MEN'S CLUB

So far as can now be determined, it was in 1929 or early 1930 that Ernest R. Forthoffer suggested to Dr. Wight the formation of such a club, to stimulate the interest of the younger men in the Church and to make for better mutual acquaintance. At first designedly merely a social group, it began of late years to undertake projects such as donating a new mimeograph machine to the Church office, the building of a platform in Westminster Hall, painting the Hall, sponsoring an annual Strawberry Festival and even serving suppers to the ladies. Surely it was high time for this, as the ladies have been assiduous in providing the dinners without which a monthly meeting would be a barren thing, irrespective of the scheduled speaker or entertainment.

YOUNG ADULT FELLOWSHIP

Mr. Spencer, knowing that the twenty-to-thirty-five age group is often neglected in Church life, caused this Fellowship to be formed in 1948. It began meeting twice monthly under the guidance of Elias Dodd. Through the bringing into its activities of young adult persons new to Middletown, the Church has gained in membership. Among its projects, one of the most notable was the equipping and staffing of the nursery maintained during Church services.

SEWING CIRCLE

Upon the organization of the Women's Association, a group of ladies long accustomed to ply the needle for the benefit of the annual fair, formed a special Circle. In addition to making aprons, rugs and similar articles, they have provided linen for the communion table.

CHURCH AND COMMUNITY FELLOWSHIP

This organization, formed at the suggestion of Mr. Spencer in 1952, replaced the Couples' Club, started ten years earlier. It is a social and service fellowship for persons above thirty-five years of age, holding monthly dinners at which speakers discuss Church and community problems. Through this medium, the congregation demonstrates its civic-mindedness.

XV

“ONE GENERATION LEFT”

WHEN the Reverend D. Allen Hostetter assumed the post of Minister of Education on May 31, 1953, he preached a sermon whose title constitutes our chapter heading. The reference was to the fact that, throughout the entire life of the Christian Church, the younger generation and the nature of its upbringing alone has stood between that Church and oblivion. The Webb Horton Memorial Presbyterian Church has emphasized youth training to a degree which may fairly be termed unusual.

THE CHURCH SCHOOL

A little over six weeks after the dedication of the Second Presbyterian Church edifice, a group of 110 scholars and 14 teachers met in its basement on April 27, 1856, under the superintendency of William E. Millspaugh. A series of superintendents preceded the thirty-year tenure of Edwin T. Hanford which started in 1901. Immediate successors to Mr. Millspaugh were

Thomas Scott, Samuel M. Boyd, Robert H. Dolson, William A. Hurtin for twelve years, John Powers, John H. Millspaugh, Henry Cromwell, William Graham, Ira M. Corwin and Abner B. Hurtin.

All who gave of their time and devotion as teachers cannot be cited by name. A single illustration of high morale among many, was the class taught by Miss Nellie C. Purdy.

This class of 'teen-aged girls was organized in November 1914, with a president, vice-president and secretary-treasurer. In addition to Bible study, the girls sent boxes of clothing to and sewed for a mission station in the mountains of Tennessee. During the War of 1917-1918, talks on food were given to the class by a domestic science teacher, and they met one evening a week for Red Cross sewing. Although the class disbanded in 1919, to this day the exchange of letters, Christmas greetings and visits over a period of forty years has made for an indissoluble bond.

Upon Mr. Hanford's retirement, Frederick A. Van Winkle took over as superintendent on March 12, 1931, resigning in August 1943. Raymond E. Swalm then held the position for two years, to be succeeded in September 1945 by the present incumbent, Howard B. Marlatt.

Complaints of crowded conditions in the new Webb Horton church arose as early as 1922. In April of that year, superintendent E. T. Hanford and Mrs. William A. Hurtin, who headed the primary department, suggested to the trustees that the manse be used for the

overflow until a Sunday School building could be erected on East Avenue. A joint meeting of elders and trustees agreed that additional quarters should be built, but the plan fell through. Again in 1929, a committee appointed to inquire into new facilities, reported the definite need of such a building. This time, the economic depression was the frustrating influence.

The subject was brought up again at the close of 1948. A careful study by the trustees of possibilities resulted, among other things, in a suggestion to roof over the chapel at the level of the galleries. This was not done. Removal of the kitchen to new quarters provided some sorely needed space in 1951, but not until the very end of 1953 was the fundamental problem solved by the purchase of the Highland Avenue manse and the conversion of the former residential wing of the church to school purposes.

Church School membership at the beginning of 1954 totaled 437, including 40 in the Home Department and 61 on the Cradle Roll. There were 25 devoted teachers. The existence since 1912 of a separate endowment fund for educational purposes has been of the greatest benefit in molding the Church of the Future.

SUMMER BIBLE SCHOOL

In 1918 the first session of a daily vacation Bible School was held in our church, with an enrollment of 111. The following year the school was omitted, but from 1920 to 1938 it functioned every summer. Five

different leaders in the first six years were succeeded by Mrs. William A. Hurtin in 1927. During Mrs. Hurtin's last illness in 1938, Mrs. George Musser carried on, after which the School became a community affair.

WESTMINSTER FELLOWSHIP

This group of High School age, meeting Sunday evenings, had its origin in the Young People's Society of Christian Endeavor, formed in 1881. This, in turn, was preceded as early as 1874 by a young men's prayer meeting. The local Christian Endeavor acted as host in 1918 to the New York State Christian Endeavor Convention. Junior Christian Endeavor, for ages nine to twelve, was started in 1894.

In 1925, a group system was adopted, based upon the departments of the Sunday School. Ranging upward in accordance with age were Junior Christian Endeavor, the Intermediate Group, the Senior or Tuxis Group, and the Young People's Group.

The latter, in Mr. DeWindt's pastorate, became Senior Christian Endeavor and then the Fortnightly Club. The Tuxis Group became the Sunday Evening Club, while the Intermediate Group changed its name to the Pioneers, owing much to the guidance and understanding of Mr. and Mrs. Leon W. Wakeman. Mrs. Grace Crosby Decker was for many years advisor to Junior Christian Endeavor.

Senior Christian Endeavor was re-constituted under Mr. Warren, becoming Westminster Fellowship in 1947, shortly after Mr. Spencer's arrival.

FRONTIER FELLOWSHIP

This organization, for grades seven, eight and nine, was formed January 23, 1949, as a lineal descendant from Junior Christian Endeavor and the Pioneers. Its members are graduated into Westminster Fellowship.

THE BOYS' MISSION BAND

In or about the year 1890, a Boys' Mission Band ("Soldiers of the King") was organized by Miss Phebe Ann Vail, whose zeal for missionary activities has been touched upon in the preceding chapter. Long after the organization no longer existed, these boys still remembered Miss Vail and kept in touch with her. Mrs. A. V. Boak was an able assistant.

"Soldiers of the King" was an active part of the Second Presbyterian Church, with about twenty-four members. Meetings were held one Sunday afternoon each month for the study, at first of Foreign Missions, and later of both Home and Foreign Missions. The Motto was, "Put on the Whole Armor of God."

The object of these "Soldiers" was first, to learn of the need of Missions, then to follow Christ's command, "Go ye, therefore, and teach all nations . . ." A contribution of one cent, later two cents a week, constituted membership, the boys earning the money. The organization, under the name of The Young Men's Missionary Society, was still in existence in 1904 and over a ten-year period had raised for Home and Foreign Mis-

sions the sum of five hundred dollars, each boy contributing his share by earning it. The money was not raised by giving suppers and entertainments. At the time, this was the only boys' organization for the study of Missions in Hudson Presbytery. There were several girls' bands.

BOY SCOUTS OF AMERICA, TROOP 52

The Webb Horton Troop, from its very inception, has ranked among the best in scoutdom. It is no coincidence that save for a fourteen-month Army service, from the organization meeting on December 8, 1916, to the moment this book goes to press, William H. Southwell has been a constant participant in its activities.

The genesis of scouting in the Church can be traced to the Boys' Brigade, formed by Dr. Wight soon after his coming. The boys met every Friday evening in the Lecture Room of the old church, their evolutions raising dust from the ancient carpet. A picture is extant of their camping trip at Hunter Lake in the summer of 1909.

In 1910, the year in which the Boy Scouts of America were organized, the Boys' Brigade was succeeded by a Boy Scout Troop. Dr. Wight acted as Scoutmaster. At its discontinuance in 1912, due to the pressures attendant upon the building of the new church, the Troop had 18 members. Alvin C. Purdy led the First Patrol, Kenneth Shaw the Second Patrol, and Edmund Lutes was secretary and treasurer.

The activities of the first two physical directors in the new church were largely confined to the gymnasium, swimming pool and office. In August 1916, Edwin R. Carter was hired as physical instructor and Director of Religious Education. Mr. Carter had been in charge of physical training in the public schools of Hartford, Conn., had organized boys' clubs, and had supervised the camp of the Center Congregational Church of Hartford. The Webb Horton Troop, known at first as Troop 2, was established by him as Scoutmaster in December 1916. The Assistant Scoutmasters were William H. Southwell and Charles Kellogg. Committee members were Irving C. Bull, chairman, James P. Ellis and John A. Smith. Besides those named, 25 scouts attended the first meeting.

A camp was held for the Scouts at Lake Wawayanda during the first two weeks of July 1917. At the close of that year, Mr. Carter entered the Army, returning to conduct a camp at Bear Mountain in 1919 and to help the Troop for a few months before beginning his studies for the ministry. He is now pastor of the First Congregational Church, Cromwell, Conn.

Dr. George H. Vernon was Scoutmaster from December 1917 to December 1919, when "Bill" Southwell took over. Except for the period September 1925 to December 1926, when he was assistant scout executive on the Orange Sullivan Council, and Robert S. Ladue functioned as Scoutmaster, Southwell headed the Troop until December 1949. He is still Troop Committeeman and attends all meetings. Southwell was

awarded the Scoutmasters Key in 1932 and the Silver Beaver in 1935.

Camping has been the highlight of Troop activities. The 1920 and 1921 summer camps were near Callicoon, those of 1922 and 1923 at Camp Townsend. In 1924 the Troop started attending the Orange Sullivan Council Camp, first at Wanaksink Lake, and from 1925 to 1939 at Hunter Lake. In 1940 the camp was moved to Beech Mountain.

In 1938 the Troop held its own summer camp at the site established the previous year on the Bronner farm, along the Shawangunk Kill near Winterton. This is still used the year around for weekends and for longer periods in summer. Over 1,500 campers have taken part in 237 overnight camps there, prior to the spring of 1954. Permanent buildings include a Lodge with fireplace, two lean-tos and an outdoor kitchen. Tents are used in summer. There have been canoe trips in the Adirondacks, cruises on the Hudson, hikes in the Catskills and trips to the National Scout Reservation in New Mexico.

In competition of Scout skills with other Troops in annual rallies of the Orange Sullivan Council from 1923 to 1934, Troop 52 was always up front. It has been represented at national and international jamborees and at the New York World's Fair. The Scouts have helped with Church dinners, have distributed envelopes, have decorated for Christmas, and have repaired toys and given baskets to the needy. Civic good turns have included participation in parades, helping Red

Cross drives, selling War Loan Bonds and assisting the mobile blood bank. Prior to 1935, they put on their own plays and minstrel shows.

Robert B. Rowley, who came up through the ranks to the post of Assistant Scoutmaster, December 1941 to December 1949, save for a four-year absence while in the Army, succeeded Southwell and still heads the Troop. And what a Troop! The figures tell the story. As of April 1954, there have been 528 Scouts and 82 Scouters (adult leaders and Troop Committee men). The current adult registration of eleven committee men, Scoutmaster, and six Assistant Scoutmasters total 235 years of scouting. The average number of boys for each of the past twenty years has been 45, and at no time since 1919 has the number fallen below 32. There is an honor roll of 35 Eagle Scouts, the first having been Daniel Bailey Hardenbergh, Jr. in October 1924. He also was the first Eagle Scout in Middletown. This is the highest award a Scout can receive. The “God and Country Award” established a few years ago for completing 150 hours of special duty for the Church plus the study assignments made by the pastor, is held by Donald L. Spencer and Allen Crotty.

In World War I, four Troop officers served in the armed forces. The World War II record comprises nine Assistant Scoutmasters, two committee men, 21 registered Associate Scouts and 113 former members. Of these, three died in service: Harold Pitts, Walter Race and John Studer. Those too young to serve otherwise sold bonds, collected scrap paper (138¼ tons), scrap

iron, aluminum, and tin cans, helped on farms and acted as air raid observers.

One final set of statistics indicates the continuing interest of Scouts and Scouters. Veteran badges presented for every five years' service have gone to one for 35 years, one for 30 years, two for 25 years, five for 20 years, two for 15 years, fourteen for 10 years, and fifty-one for 5 years.

Feeders to the Boy Scouts from the younger set have been the Woodcraft Club, the Friendly Indians, and, since 1945, Cub Pack 52 (originally Pack 64).

CUB PACK 52

The Pack was started in the spring of 1945 under Edward S. Benson as Cub Master and Mrs. Pearl Elizabeth Benson as Den Mother. After three years, Mr. Benson was succeeded by George Clearwater, and he in turn by George Ash, Harold Fraser, Raymond F. Henderson and D. Allen Hostetter.

GIRL SCOUTING

The first Girl Scout Troop was organized in 1924 under the presidency of Miss Evelyn Scholl, but was discontinued in 1926. On May 23, 1927, twelve girls under the leadership of Miss Mabel Osterhout, Church secretary, formed a Troop and registered January 12, 1928 as Troop 10 of the official Scout organization.

At the same time, the Camp Fire Girls continued to function. The Shawangunk Camp Fire, started in March 1917, was a very successful organization under its Guardian, Miss Bessie W. Shimer. In the summer of that year, it followed the Boy Scouts in camp at Lake Wawayanda. By 1923, so many members had left the city that this Camp Fire was disbanded.

However, it left an offshoot, the Pocahontas Camp Fire, organized in June 1920 under the Guardianship of Miss Agnes Roop. This in turn was disbanded, but passed the torch to Odakonya Camp Fire, headed by Miss Alma Roop.

For some years, an annual camp was held at Camp Townsend. Miss Roop and her girls also started the Blue Birds, for ages seven to ten.

Troop 10, Girl Scouts, totaled 50 members in 1935. Mrs. Charles A. Platt had become its leader at the beginning of the previous year.

It was re-constituted in 1937 as Troop 13 by Mrs. Harold C. DeWindt. The prime movers in 1940 were Mrs. Charles Close, Mrs. Benjamin Lippold and Miss Eleanor Heidenthal.

The present Troop 1 was formed in 1945. Mrs. Clifford Crotty served longest as Leader (1949-1952), others being Mrs. Charles T. Kellogg, Mrs. Harry Latour and Mrs. Robert Meeker, Mrs. Hubert Green, Mrs. Sidney Bascom, Mrs. Robert Nahm, Mrs. Leslie Stubbings and Mrs. Joseph Frank, the latter four as co-leaders. The Troop is now headed by Mrs. Howard Leeson and Mrs. Frank.

Brownie Troop 24 was started in the spring of 1945 by Mrs. Harold Babcock and Mrs. George Rowley. The latter was Leader from 1947 to 1952, in addition to serving as superintendent of the Church School primary department. Mrs. Charles Sweet, Jr. has carried on, assisted first by Mrs. Edmund Rodiek and latterly by Mrs. Walter J. Casterlin.

The Mariners were organized in December 1952 by Mrs. Lorne S. Tieman, assisted by Mrs. Chris G. Chachis, and now by Mrs. Carl A. Berg and Mrs. Raymond Phaneuf.

CAMP TOWNSEND

Gladly, did space permit, would an entire chapter be devoted to the permanent camp at Hunter Lake. The awakening under blankets in the nippy dawn of an August morning on the Sullivan County uplands; the plunge of the "icebergers"; breakfast in the "squirrel cage" for the lucky ones; inspection with the week's reward to the winning cabin of a trip by truck to Frosty's at Parksville; a hike to "Baldy," or overnight to Big and Little Falls; instruction in arts and crafts; Quest groups and Bible study; the waterfront with "Whoosh" Latour yelling instructions and the recurrent cry of "Buddies! — Deep? — Crib?"; the banquet at the close of a fortnight's period; the council fire or skits in the Lodge; the longing of the small girls in Cabins 6, 7 and 8 to grow big enough for Cabin 9 $\frac{7}{8}$, or even 10; taps, and the end of a perfect day!

Constant shifting of camp locations for the Boy Scouts and Camp Fire Girls prior to 1921 proved very inconvenient, causing the question of a permanent site to come before the Session. On November 7, 1921, Garret T. Townsend donated to the Church about an acre of land overlooking Hunter Lake, upon which he had erected a lodge with a handsome stone fireplace. Tents of the pyramid type were put up the next spring, in preparation for the Boy Scouts and Camp Fire Girls. Mr. Townsend spent a large sum to this end, and Mrs. Theresa S. Vail insisted on contributing her share. The formal opening took place July 17, 1922, in the presence of the Church officers.

A kitchen, to replace the cook tent, was built in 1923, and in the following year the camp was opened to children from other Churches. Campers totaled 111 throughout the season, the largest number at any one time being 37. In 1925, a camp director, Robert D. Steele, a senior in Princeton Theological Seminary, was employed, replacing previous volunteers. Mr. Townsend added to the property by the purchase of an acre and a half west of the original site, and had a well driven. The dining hall was his gift in 1927. Previously, on two occasions, he had given corporate bonds to start an endowment.

On July 15, 1927, the sad news of Mr. Townsend's death was received at camp. Two days later, a memorial service was held at the hour of the funeral.

In 1928, Mr. Steele, returning after a two-year absence, introduced a more flexible program. There were

no fixed periods for Girl Scouts, Girl Camp Fire, Boy Scouts or underprivileged, as heretofore, but a general camp such as exists today. Over the years, pyramid tents for sleeping have given way to tent houses, and those in turn to solid wooden cabins.

The list of camp directors, program directors, swimming coaches, nurses and counselors over a third of a century is too long for inclusion here. It can only be said that Camp Townsend has been extremely fortunate in its staff. But a special accolade must be conferred upon the men and women of the Camp Committee who over the years have contributed their time, their energies and their gasoline, to say nothing of blistered hands and aching backs.

J. Lester Burnett, long-time treasurer, became chairman of the committee in 1937. Many improvements were made in 1939, in the fall of which year “Les” received the thanks of the Session for his “keen interest and untiring labors.” Next spring, the adjoining lots along the Parksville-DeBruce road were purchased for protection, and Mrs. D. B. Hardenbergh donated land. “Les” resigned in 1945 and died in 1952, but his name ranks high among the stalwarts in the respective Church organizations.

A camp with traditions attracts memorial gifts. The Camp Townsend hospital was given by Mr. and Mrs. Frederick A. VanWinkle in memory of Mrs. Van Winkle’s father, William Wallace Hayes. One of the boys’ cabins was built in memory of Staff Sergeant Harry L. Latour.

Only one disturbing note was in evidence at the beginning of 1953. The children of the Church, for whom the camp was intended, had come to form a distinct minority, and questions were being raised as to why the Church should continue to operate a commercial project. The coming of the Reverend D. Allen Hostetter as director resulted in a renewed impetus. An outdoor chapel was constructed overlooking the lake; there was a general tightening up; yet withal the campers adored their chief. Plans were laid for 1954, but their carrying-out is beyond the scope of this book, which must be in the printer's hands before "Garry" Townsend again looks down from the wall of the Lodge upon the good work which he has wrought.

XVI

LOOKING FORWARD

IT is axiomatic that until time affords perspective, final assessment cannot be made of recent events, be they in the life of the nation or of the Church. The Reverend Donald H. Spencer, with characteristic modesty, has urged that little be said of him, for his record is, happily, not yet complete. Nevertheless, in surveying the happenings of the past seven years, a definite pattern emerges. The prediction is ventured that some future historian will say of Mr. Spencer, "He gave of himself, and induced others to give of themselves."

The congregational meeting of April 29, 1947, which extended a call to Mr. Spencer, had before it the strong recommendations of the Reverend Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church of New York City, and of the Reverend Dr. Joseph Richard Sizoo. Dr. Sizoo, who had preached in Walden from 1911 to 1917, had in mid-January resigned the pastorate of the Collegiate Church of St. Nicholas on Fifth Avenue, in protest against the proposed sale of the Church property. The entire staff resigned with

him, including Mr. Spencer, Associate Minister since January 1, 1945.

Mr. Spencer's parents, the Reverend and Mrs. Joseph E. Spencer, came to this country from England in 1905, two years before his birth in the village of Grand Gorge, N. Y. on October 10, 1907. He was graduated from the White Plains (N. Y.) High School in 1927, from Franklin and Marshall College in 1931, and from the Princeton Theological Seminary in 1934. His ordination to the Christian ministry took place on April 15 of the latter year. The Methodist Church, the only Protestant Church in Tannersville, N. Y., was his first pastorate. After a four-year ministry, he was called to the Methodist Church in Ellenville, N. Y., where he stayed five and a half years. The door of the pastor's room in the parish house built during that time bears a plaque with the inscription:

"This room is dedicated to the Rev. Donald H. Spencer whose fine leadership provided the inspiration which made this edifice possible."

Late in 1943 Mr. Spencer was appointed to Calvary Methodist Church near the campus of New York University in the Bronx, doing much to identify the Church with the student life of the University. At the start of 1945 began the close association with Dr. Sizoo.

Mrs. Margaret Loos Spencer, born in Delaware County, N. Y., and a graduate nurse, was unknown to the congregation when the call was extended. Within a very short time after her arrival with ten-year-old Donald Loos Spencer and five-year-old David Taylor

Hucknall Spencer, the membership realized that it had cause for self-congratulation.

The installation of the new pastor took place June 19, 1947, Dr. Sizoo present and preaching. The charge to the congregation was given by Dr. William Crawford of Monticello, that to the pastor by the Reverend Gerald J. Huenink of Goshen.

Although material needs, in particular a new heating plant, demanded immediate attention, Mr. Spencer's primary initial drive was toward the enlargement and strengthening of the Church membership. The New Life Movement aimed at increasing that membership by one-third. Officially launched November 23, 1947, the Movement attained its first climax in the week of January 18, 1948, when a visitation committee called upon 110 persons, of whom 69 joined the Church within the next three months. Accessions in the full calendar year 1948 totaled 140. There were 93 additions in 1949. Despite the inevitable attritions through death and transfer, communicants aggregated 1,054 by Easter Sunday, 1954.

Liaison between pastor and people was improved by an immediate increase of the Church Bulletin to four pages, the procuring of an addressograph machine, the sending of special ministerial messages and the inauguration of a monthly news sheet, *The Cloister*, whose pages were enlivened by the doings and sayings of Chipper and Chatter. If fictitious churchmice persisted in taking up their abode on the property, even they were to be put to use.

Attendance at communion services was taken through the medium of signed cards. To the consternation of previously non-church-going fathers accustomed to picking up their offspring after an hour, the Sunday School period was extended into the morning service, with a special talk by the minister to the children. A survey of the progress and needs of Trinity Chapel resulted in the eventual disposal of its physical plant and the incorporation of its members into the Church body. The function of youth worker was temporarily combined with that of organist and choir director, and the Union Theological Seminary's School of Sacred Music established as a recruiting ground. The gymnasium was re-named Westminster Hall; the Men's Club was revived; a Young Adult Fellowship was started; women's activities were consolidated into a Women's Association. The Church Constitution was amended in 1948 to limit elders, deacons and trustees to a term of three years, with another year to elapse before becoming eligible for re-election.

A careful study of the possibilities for additional space for the Sunday School, inaugurated at the beginning of 1949, was to bear abundant fruit five years later. Frontier Fellowship for Junior High School students was organized. Elmer Scott assumed the duties of sexton in July. With the departure of Mr. and Mrs. John W. Harvey for Englewood, it was decided to procure a full time Director of Religious Education in addition to an organist. For a while, the ideal of a resident Youth Director proved unattainable, but a succession

of highly personable young men undergoing education for the ministry or engaged in teaching, functioned splendidly on long week-ends.

The first of these was Lawrence (Larry) Gruman, engaged in the fall of 1949. The person secured a year later resigned after a few weeks, and the gap was most capably filled by Walter L. Kennett of the faculty of Goshen Central School. George W. Crumley, Jr., came in the fall of 1951 and, except for the brief tenure of David Bort, functioned until May 1953.

At that point, the Reverend D. Allen Hostetter, ordained May 17 in his father's church, assumed the full-time duties of Minister of Education. Son of the Reverend Dr. and Mrs. M. M. Hostetter of the Deep Run Presbyterian Church of Doylestown, Pa., he had been graduated from Grove City College and, on June 9, from Princeton Theological Seminary. He had worked in Pittsburgh with the Presbyterian Institute of Industrial Relations, functioning under the Board of National Missions, during the summers of 1951 and 1952.

Mr. Spencer flew to Palestine for a short visit prior to Easter 1950, and in the summer of 1951 preached in the city of Glasgow, Scotland. The formation of a Church and Community Fellowship in 1952, further enlarged his sphere of influence.

A live Church attracts the attention of donors. In late 1948, a bequest amounting to \$45,370 was received from the Oliver B. Vail estate in memory of his grandmother, Sara E. Vail, the income from which was to be used unconditionally for maintenance purposes and

current expenses. In April 1949, Harry G. Dill provided a dossal cloth for the chancel. This afforded a rich and welcome touch of red to the hitherto unrelieved white background of the altar. On June 18, 1950 the carillon bells which have since rung their changes over Middletown on Sundays and on weekdays were dedicated in memory of Dr. Daniel Bailey Hardenbergh. A plaque in the chancel further commemorates this gift from Mrs. Annie Bull Hardenbergh and her sons, Albert H. and Dr. Daniel Bailey, Jr.

Other gifts included a prie dieu from Mr. and Mrs. Ernest R. Forthoffer, a floor candelabra from Mr. and Mrs. J. Lester Burnett, American flags from Mr. and Mrs. Monroe W. Gullberg in memory of Eleanor F. Gullberg, and from Michael George, a communion service in memory of Frances George Amodio from the George family, and the Trinity baptismal font in memory of John Duvoli, Sr. and his wife Teresa, by the Duvoli family. A pew has been memorialized in memory of their parents by Walter R. and Jessie M. West.

The Presbyterian Church U. S. A., being engaged in a Building Funds Campaign to assist in starting new Churches in rapidly growing areas, a committee headed by Walter R. West raised our quota of \$8,000 within a year. In conjunction therewith, a chancel rail was dedicated on Mothers' Day, May 11, 1952, in honor of the mothers of 91 contributors to the Building Fund.

Just prior to the start of the Spencer pastorate, Lawrence A. Latour, elder for fifteen years, passed away. A remarkable term of service in the Church's history

ended on July 11, 1949, with the death of William E. McWilliams, first elected a trustee sixty years previously. J. Lester Burnett, former pillar of the Camp Townsend Committee, died May 9, 1952. On September 4, 1953, Mrs. Annie Bull Hardenbergh passed away at her home on Orchard Street. A member since March 1, 1885, she was active to the last and, had she lived, would have taken an important part in the centennial.

It would be invidious to name some and not others of the generation now conducting the Church's affairs, save when they have functioned for years at a focal point such as Sunday School superintendent or Scoutmaster. These posts have been treated in the preceding chapter. It is no exception to the rule to pay tribute in this place to W. Ogden Sayer, not so much for his faithful service as trustee and on the Camp Townsend committee, as for his handling of Every Member Canvasses. While in the narrow sense of the word, this was a "thankless" task, appreciation and the full realization of the work involved has always been foremost in the minds of his associates. Walter R. West proved a very capable successor in 1952.

By vote of the congregation, it was decided to combine the 1953 canvass with an Anniversary Fund Campaign, to be conducted with outside assistance. A Centennial Re-Dedication dinner on October 7 was followed by an intensive effort under Frank B. Fisher, in which over \$100,000 was raised, payable over a 26-month period. At long last, the way was clear to obtain additional room for the Church School. A well-attended

congregational meeting on November 2 voted to purchase from Miss Grace E. Colwell, the property at 76 Highland Avenue for a manse, and on December 15 the Spencers vacated the wing of the church first occupied by Dr. Wight, now renamed the Church House. "King," the inquisitive Boxer, took the change in stride.

New Year's Day, 1954, and dedication Sunday, January 3, witnessed open house in the new manse, built by the Giles Company to the specifications of architect David Canfield for the late Charles Higham. Preparations for the actual centennial in the fall were in full swing. As early as March 1952, Ernest R. Forthoffer had been appointed chairman of the committee on Church history, and in April 1953, he was made general chairman of the whole anniversary program. Committees were selected and went to work. The results of their efforts, and of the redecoration of the sanctuary under the supervision of the New York architectural firm of Adams & Woodbridge, must be left for another chronicler.

At the January meeting of the Presbytery of Hudson, elder Ralph G. Dodd was elected as one of the commissioners to the General Assembly of the Presbyterian Church in the U. S. A., to be held in Detroit in May 1954. This action was taken, not only in recognition of our centennial year, but also in acknowledgment of the interest manifested by the Webb Horton Church in the affairs of Presbytery — one illustration being Mr. Spencer's service as moderator from April 1, 1952 to March 31, 1953.

As we pause for a final backward look before setting our faces to the future, we may ask ourselves what has been the quality most exemplified in the hundred-year life of our Church. Spirituality there has been, and quiet contemplation, but the outstanding keynote was and is dynamic energy. Our secular world tends, perhaps, to worship energy for its own sake. In the Webb Horton Memorial Presbyterian Church, may it always be controlled and channeled to do the work of the Master, and may it always be there.

THE APPENDIX

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THE APPENDIX

I

THE ARCHITECTURE

THE two leading architectural firms in New York City at the time the church was built were Carrere & Hastings, and McKim, Mead & White. The latter favored the Gothic type of ecclesiastical architecture; Carrere & Hastings also designed Gothic edifices such as the West Point Chapel, but on the whole favored the Romanesque.

When Mr. Hastings visited Middletown to inspect the site, he said, as nearly as Dr. Wight can recall, "The location lends itself to the Romanesque. Furthermore, the Gothic design is for worship and not for service. We are living in a time when 'service' is the chief thought of the Church and I think it should be embodied in the architecture of the building. I believe that the proper design for a church of these days is the basilica, such as the Basilica of Constantine, where the Christians worshiped when Christianity became a legal religion in the Roman Empire."

However, Mr. Eugene Horton could hardly conceive of a church without a spire. Since a spire would be distinctly out of place on a Romanesque church, Mr. Hastings planned the campanile as a happy solution. While adding to the beauty of the building, it also added to the cost. Mr. Horton was content to have it so.

A true basilica has a dome. Whenever the interior of a church has a domed ceiling, there tends to be an echo. Dr. Wight wished to avoid this; Mr. Hastings therefore designed the sanctuary in early colonial style, blending effectively with Corinthian columns. The beautiful windows, as mentioned earlier, were designed by Valentin Sallier on themes provided by Dr. Wight, based upon the Book of Revelation.

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MINISTERS

	<i>Installed</i>	<i>Relation Dissolved</i>
John H. Leggett	June 26, 1856	January 12, 1864
Charles Beattie	October 6, 1864	[Died April 13, 1904]
Aquilla Webb	September 27, 1904	May 1, 1906
E. Van Dyke Wight	July 16, 1907	October 1, 1935 *
Charles A. Platt	June 27, 1933	October 1, 1935 †
Harold C. DeWindt	May 5, 1937	December 27, 1942
Alexander M. Warren	June 25, 1943	March 1, 1947
Donald H. Spencer	June 19, 1947	

* Pastor Emeritus from October 1, 1935

† Associate Pastor

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ELDERS

William W. Robertson	1854-1870	William H. Newman	1897-1899
John H. Millspaugh	1854-1902	James J. Duryea	1897-1912
Hiram Brink	1854-1874	William A. Hurtin	1897-1937
Daniel C. Wisner	1856-1871	Frank Houston	1908-1914
George M. Newman	1870-1888	Abner B. Hurtin	1908-1928
Leander Crawford	1870-1884	J. Edwin Graham	1908-1912
William Evans	1870-1911	S. Mortimer Shimer	1908-1912
Henry Cromwell	1884-1908	Henry B. Dill	1912-1921
Ira M. Corwin	1886-1918	Dewitt S. Horton	1912-1929
J. Erskine Mills	1886-1920	Julius C. Tolles	1912-1932
Edwin T. Hanford	1886-1937	Dr. George H. Vernon	1913-1926

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Henry S. Van Keuren	1915-1927	Joseph M. Merritt	1937-1945
Clarence A. Smith	1917-1938	Rev. Marcus J. Roop	1938-1944
	1939-1945	William D. VanInwegen	
	1946-1949		1938-1944
James P. Ellis	1917-1936	Leon W. Wakeman	1938-1945
Frederick A. VanWinkle		W. Herbert Sayer	1943-1949
	1918-1939	J. Arthur Knapp	1944-1950
	1940-1946	Charles F. McVoy	1944-1950
	1951-1954	Virgil Crawford	1944-1950
Horace E. Deubler	1922-1925	William Speirs	1945-1951
Frank Drury	1922-1937		1953-
Frank G. Kain	1924-1939	Raymond E. Swalm	1945-1948
Stanley H. Brinckerhoff		George F. Timmer	1945-1948
	1924-1938	Charles W. Kruger	1945-1948
	1940-1946	Howard B. Marlatt	1946-1949
	1950-1953		1950-1953
	1954-		1954-
Ernest R. Forthoffer	1924-1938	Leroy E. Leonard	1948-1951
Frederick L. Andrews	1924-1937	Robert W. Oliver	1948-1951
	1938-1944		1952-
Charles D. Pelton	1925-1928	Herbert Sheets	1948-1951
	1938-1944	Edmund H. Brown, Jr.	
James Osterhout	1926-1936		1948-1950
Douglas D. Merritt	1928-1937	June W. Chapman	1949-1952
	1943-1949	John W. Shaw	1949-1952
	1953-1954	William B. Cornelius	1949-1952
Floyd L. Sprague	1928-1929	Paul B. Loy	1949-1950
	1930-1932	Vincent Corbacio	1950-1953
Joseph H. Decker	1929-1930	Harold King	1950-1953
Harry G. Stitt	1931-1936	Ralph G. Dodd	1950-
Henry A. Power	1932-1938	Arthur W. Eustance	1951-1954
	1939-1945	Walter B. Clark	1951-1954
Grant A. Roe	1932-1936	Ralph L. Shattuck	1951-1953
Frank S. Clearwater	1932-1940	Douglas H. Meyer	1952-
Lawrence A. Latour	1933-1940	Ralph C. Haynes	1952-
	1944-1947	Edward A. Neiger	1953-
William H. Southwell	1937-1943	Earl M. Green	1953-
	1953-	Harry R. Gass	1954-
George D. Musser	1937-1943	Russell W. Hardick	1954-

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DEACONS

William D. Olney	1912-1923	J. Wickham Elston	1934-1939
Robert H. Dolson	1912-1915	Harry L. Latour	1934-1940
Henry S. Van Keuren	1913-1915		1941-1944
J. Edward Smith	1915-1937	George F. Timmer	1935-1941
Asa P. L. Rifenbary	1916-1919	William Speirs	1935-1941
Charles F. McVoy	1919-1922		1943-1945
Clarence Hulse	1921-1924	Donald Hultslander	1938-1941
Joseph H. Decker	1921-1929	Edmund H. Brown, Jr.	1938-1941
Ernest R. Forthoffer	1922-1925		1946-1948
Grant A. Roe	1922-1932	Harold E. Smith	1938-1941
Stanley H. Brinckerhoff		J. Arthur Knapp	1939-1945
	1923-1924	Ralph G. Dodd	1939-1945
Harvey T. Banker	1923-1935		1949-1950
J. Lester Burnett	1923-1935	Kenneth Merritt	1939-1945
Douglas D. Merritt	1923-1928	Herman R. Blumberg	1940-1941
Isaac J. Hasbrouck	1923-1925	Archie D. Fellenzer	1940-1943
Virgil Crawford	1923-1931	James O. Palmatier	1940-1945
	1943-1945	W. Herbert Sayer	1940-1943
John F. Decker	1923-1939	June W. Chapman	1941-1944
Edward W. Burhans	1923-1924		1948-1949
Irving Barr	1925-1931	William F. Merritt	1941-1944
Harold E. Pelton	1925-1934	Harold Birdsall	1941-1944
Frank E. Tooker	1927-1939	Howard E. McClurg	1942-1947
William A. Redfield	1928-1930	Ford A. Rockwell	1943-1945
Paul W. Tolles	1928-1938	Raymond E. Swalm	1944-1945
Henry A. Power	1929-1932	Herbert Sheets	1944-1948
Harry G. Stitt	1930-1933	Robert L. Mills	1944-1947
Frank S. Clearwater	1931-1932	Charles W. Kruger	1944-1945
Charles W. Kruger	1931-1940	Edward S. Benson	1945-1948
Leon W. Wakeman	1932-1938	George Rowley	1945-1948
J. Mitchell Gray	1932-1940	Samuel Mitchell	1945-1946
George D. Clearwater	1932-1940	Leroy E. Leonard	1945-1948
	1941-1944	Howard B. Marlatt	1945-1946

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Ernest Nohle	1945-1946	Richard J. Gould	1950-1952
Paul B. Loy	1945-1946	Stephen Palmitessa	1950-1952
Raymond E. Brown	1945-1950	Zar Benedict, Jr.	1950-1952
Frank Cashon	1945-1950	Douglas H. Meyer	1950-1952
Harry R. Gass	1946-1949	Michael J. Papai	1950-1951
Robert E. Van Inwegen	1946-1949	V. Frank Cline	1950-1954
Robert W. Oliver	1946-1948	Donald Petersen	1951-1952
Morris A. Gardepe	1947-1948	Russell W. Hardick	1951-1954
Clifford A. Crotty	1947-1948	Robert E. Nahm	1951-1952
Robert B. Ferguson	1948-1951	Donald R. Murdock	1952-1953
Harold King	1948-1950	Gordon H. Baxter	1952-
John W. Shaw	1948-1949	Harry A. Nelson	1952-
L. Crosby Decker	1948-1950	Douglas W. Swartz	1952-
Archie Fellenzer, Jr.	1948-1950	Stanley B. Clinton	1952-
Elias R. Dodd	1948-1949	Douglas C. McDonald	1952-1954
Edward Z. Van Fleet, Jr.	1948-1950	Earl M. Green	1952-1953
Richard Lain	1949-1952	William J. Kirkpatrick	1953-
Ralph C. Haynes	1949-1952	Jesse A. Gillespie	1953-
L. Carl Berry	1949-1950	Frank A. Pizza	1953-
Abraham J. Clinton	1949-1951	Donald S. Moore	1953-
Jesse W. Babb	1950-1953	LeRoy J. Applebee	1953-
Edward A. Neiger	1950-1953	Gordon H. Drennan	1954-
		Ralph C. Earl, Jr.	1954-
		Richard Tuthill	1954-

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TRUSTEES

Lewis Little	1854-1860	Robert H. Dolson	1882-1892
Israel O. Beattie	1854-1857	William E. McWilliams	
Henry L. Beakes	1854-1865		1889-1893
John E. Corwin	1854-1859		1917-1923
Dr. David C. Winfield	1854-1858		1926-1932
	1870-1878		1933-1939
Samuel A. Monell	1854-1858		1940-1946
George W. Vail	1857-1861		1947-1949
George Crawford	1858-1861	Albert Bull	1890-1900
George W. Goldsmith	1858-1860	Garret T. Townsend	1890-1897
Archibald L. Vail	1859-1871		1904-1905
	1875-1890		1913-1919
Thomas L. Mills	1860-1866		1921-1927
John J. Scott	1860-1863	Abner B. Hurtin	1892-1904
Ira M. Corwin	1861-1864	George W. Galloway	1893-1896
	1877-1880	Stephen Smith	1895-1904
Henry B. Wisner	1861-1867	John H. Galloway	1896-1914
Leander Crawford	1863-1866		1919-1925
George E. Robertson	1864-1867		1927-1934
Coe Robertson	1865-1871	Leander C. Purdy	1896-1899
John A. Wallace	1866-1872		1918-1921
William Evans	1866-1872	James J. Duryea	1897-1900
Henry B. Dill	1867-1882	Frank B. Ayres	1899-1911
Asher Beattie	1867-1870	Dewitt C. McMonagle	1900-1909
J. J. Wood	1871-1874		1914-1919
F. Varney	1871-1874	Dr. Daniel B. Hardenbergh	
John I. Bradley	1872-1890		1901-1918
Dorastus B. Irwin	1872-1875		1919-1925
John D. Crawford	1874-1896		1937-1938
Jesse W. Canfield	1874-1877	George Smith	1904-1907
	1892-1895	Dr. Charles I. Redfield	1905-1919
Moses Crist	1878-1882		1920-1926
Horton Vail	1880-1889		1927
J. Erskine Mills	1882-1892	Charles J. Giering	1907-1913

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Dewitt S. Horton	1909-1913	Charles F. McVoy	1937-1943
James F. Dolson	1911-1917	Ernest R. Forthoffer	1939-1945
Charles L. Mead	1913-1918	James W. Stanton	1939-1945
John A. Smith	1918-1921	Willet L. Van Kleeck	1939-1946
Harry T. Crist	1919-1926		1948-1951
Clarence P. Clark	1920	William Anderson	1941-1944
Dr. A. C. Santee	1920-1927	Ross C. Dodd	1943-1949
James Gray	1921-1927	William Merritt	1944-1947
Stanley G. Shimer	1921-1925	William Bahntge	1945-1948
Charles H. Smith	1923-1929	Kenneth Merritt	1945-1948
Irving C. Bull	1925-1926	George D. Moore	1945-1947
	1941-1945	Paul B. Loy	1946-1949
	1947-1950	Samuel Mitchell	1946-1949
Harold S. Close	1925-1931	Ernest Nohle	1946-1950
Avery Pelton	1925-1928	Charles H. Borland	1948-1951
Charles C. Redfield	1926-1932		1952-
	1933-1939	Franklin C. Brown	1948-1951
	1942-1948	Monroe W. Gullberg	1949-1952
Harry F. Green	1927-1933		1953-
George B. Frint	1927-1933	William R. Howell	1949-1952
J. Lester Burnett	1927-1933	George D. Musser	1949-1952
	1935-1941	Michael George	1950-1953
	1952	Harry R. Gass	1950-1953
Elroy Giveans	1928-1931	Carleton C. Bellows	1950-1953
W. Herbert Sayer	1929-1935		1954-
Charles B. Wilkes	1931-1937	William H. Pragnell	1951
W. Ogden Sayer	1931-1937	Leroy E. Leonard	1951-1954
	1938-1944	John P. Davis	1951-1954
Stanley H. Southwell	1932-1938	Walter R. West	1952-
	1939-1942	Frank B. Fisher	1952-1954
Ralph Y. Matthews	1932-1935	Gilbert V. Welsh	1953-
Wilmot Decker	1933-1939	Ralph E. Carpenter	1953-
Fred J. Herres	1934-1940	Thomas D. Tremper	1953-
	1944-1945	Harold L. Ayres	1954-
George D. Plass	1935-1941	Zar Benedict, Jr.	1954-

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PRESIDENTS
OF THE WOMEN'S MISSIONARY SOCIETY

Mrs. Charles Beattie	1879-1904
Mrs. Ira M. Corwin	1904-1907
Mrs. Theron A. Brittain	1907-1910
Miss Phebe Ann Vail	1910-1912
Mrs. E. Van Dyke Wight	1912-1913
Mrs. Edwin L. McCrea	1913-1914
Mrs. Edwin T. Hanford	1914-1916
Mrs. William D. Olney	1916-1919
Mrs. Leander C. Purdy	1919-1921
Mrs. Daniel B. Hardenbergh	1921-1924
Mrs. Moses Vail	1924-1927
Mrs. William Herman	1927-1930
Mrs. H. J. McKinney	1930-1932
Mrs. Loring Crawford	1932-1935, 1941-1942
Mrs. Joseph H. Decker	1935-1938, 1942-1945
Miss Nellie C. Purdy	1938-1941
Mrs. George D. Musser	1945-1948
Mrs. Ina P. Weatherby	1948

PRESIDENTS
OF THE WOMEN'S ASSOCIATION

Mrs. William R. Howell	1949-1951
Mrs. W. Harry Gass	1951-1953
Mrs. Ralph L. Shattuck	1953
Mrs. Earl M. Green	1954-

7

BOOK OF REMEMBRANCE
CENTENNIAL RE-DEDICATION FUND

THE centennial booklet of October 1953 stated that "A *Book of Remembrance* will be prepared in which will be permanently recorded the names of every contributor to the Centennial Re-Dedication Fund." The list, constituting an important milestone in our Church's history, is herewith given permanent form.

Abplanalp, Mr. and Mrs. Lawrence	Bahntge, Joan
Agnew, Mrs. Roberta B.	Bahntge, Mr. and Mrs. William
Amelio, Louis	Baker, Mr. and Mrs. William J.
Amodio, Angelina	Barnes, Mr. and Mrs. Willard
Amodio, Mr. and Mrs. Anthony	Barnhardt, Mrs. Ernest
Amodio, Mr. and Mrs. Felice	Barr, Mr. and Mrs. Irving
Amstalden, Mrs. John	Bascom, Barbara Lou
Amstalden, Martha	Bascom, Mr. and Mrs. David
Andersen, Emma Southwell	Bascom, Mr. and Mrs. Sidney G.
Anderson, Mrs. Arthur	Bauer, Mr. and Mrs. Carl C.
Anderson, Mrs. F. T.	Baxter, Mr. and Mrs. Gordon H.
Andrews, Mr. and Mrs. Ray L.	Baxter, Richard Carpenter
Andrews, Theron	Bedford, Mrs. Louise
Applebee, June	Beebe, Mrs. Gilbert H.
Applebee, Mr. and Mrs. LeRoy J.	Behrent, Robert
Arfmann, Joan	Bell, Mr. and Mrs. Edwin H.
Arfmann, Mrs. John H., Jr.	Bell, William H., Jr.
Arthur, Mrs. John	Bellows, Mr. and Mrs. Carleton C.
Auty, Mr. and Mrs. William	Bendlin, Mr. and Mrs. Albert J.
Ayres, Barbara	Benedict, Zar, Jr.
Ayres, Harold L.	Benjamin, Helen A.
Babb, Mr. and Mrs. Jesse W.	Benjamin, Wanda A.
Babcock, Mr. and Mrs. Harold	Benson, Mr. and Mrs. Edward
Babcock, Marilyn	Benson, Frank
Bahntge, Bette M.	Benson, Robert Jay
	Berg, Mr. and Mrs. Carl A.

- | | |
|------------------------------------|----------------------------------|
| Berry, Lester C. | Brown, Mrs. Virginia S. |
| Berry, Mr. and Mrs. W. Clarence | Buell, Mrs. David |
| Betsch, Mrs. Benjamin P. | Bull, Mr. and Mrs. Irving C. |
| Beyea, Mrs. John | Bull, Marlene |
| Bialas, Mr. and Mrs. Don R. | Bull, Mrs. Russell |
| Biasi, Mr. and Mrs. Frank | Bull, Mrs. Wallace |
| Biasi, Paul | Bunting, Mr. and Mrs. Walter |
| Bidwell, Mrs. Alma | Bunting, Geraldine Ruth |
| Bidwell, Mr. and Mrs. Clarence | Burnett, Mrs. J. Lester |
| Birdsall, Mr. and Mrs. Harold | Burretto, Mr. and Mrs. Joseph |
| Birdsall, Mr. and Mrs. William | Bush, Thressa |
| Blake, Charles | Carlson, Mrs. Clara |
| Blake, Mrs. Mary M. | Carpenter, Mr. and Mrs. Ralph E. |
| Blumberg, Mrs. Herman | Carroll, Mrs. Luella Mae |
| Blumenauer, Mrs. J. C. | Cashon, Dolores |
| Bodle, Eileen K. | Cashon, Mr. and Mrs. Frank |
| Bodle, Mrs. George | Chace, Mr. and Mrs. Alfred |
| Bodle, Lawrence | Chapman, Mrs. E. W. |
| Bond, Mrs. Edward | Chapman, Mr. and Mrs. June W. |
| Bonnell, Earl D., Sr. | Chapman, Miss June D. |
| Bonnell, Mr. and Mrs. Earl D., Jr. | Ciliberto, Mr. and Mrs. Frank |
| Borland, Ann Leslie | Clark, Mr. and Mrs. Algar L. |
| Borland, Mr. and Mrs. Charles | Clark, Grace |
| Bowker, Mr. and Mrs. Kenneth | Clark, Mr. and Mrs. Walter B. |
| Boyd, Mr. and Mrs. George A. | Clark, Mrs. John R. |
| Boyd, Margaret D. | Clearwater, Mr. and Mrs. Frank |
| Bradley, Mary | Clearwater, Mr. and Mrs. |
| Bradley, Nellie | George D. |
| Brannan, Chester | Clearwater, Robert |
| Brinckerhoff, Gilbert | Cline, Mr. and Mrs. V. Frank |
| Brinckerhoff, Mr. and Mrs. | Clinton, Dewitt L. |
| Stanley H. | Clinton, Mr. and Mrs. Stanley B. |
| Brisky, Frank and Lucy | Close, Mrs. Charles |
| Bross, Mrs. George W. | Close, Mr. and Mrs. Harold S. |
| Brown, Don Richard | Cochrane, Mrs. Julia S. |
| Brown, Mrs. Edmund, Sr. | Cokelette, Mrs. Paul |
| Brown, Franklin C. | Cole, Anita |
| Brown, Mrs. Franklin E. | Cole, Mr. and Mrs. Howard S. |
| Brown, Mr. and Mrs. Raymond E. | Coleman, George Richard |

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Coleman, Mr. and Mrs. Thomas	Dahmer, Mrs. Ada Reese
Collard, Mr. and Mrs. Fred	Dahmer, Mrs. Rose
Collard, Donald	Darbee, Grace
Collard, Eleanor	Davis, Mr. and Mrs. Ernest
Collard, Mrs. George	Davis, Harry
Collard, Marilyn T.	Davis, John P.
Connor, Mr. and Mrs. Milton C.	Davis, Ralph
Cook, Anna Louise	Davis, Mr. and Mrs. Walter C.
Corbacio, Mr. and Mrs. Eustachio	Day, Mrs. William
Corbacio, Mr. and Mrs. Frank	Decker, Mrs. Harry W.
Corbacio, Mr. and Mrs. Vincent	Decker, Mr. and Mrs. Earle
Corbacio, Vincent E.	Decker, Meta Elizabeth
Cornelius, Mr. and Mrs.	Decker, Jeanne
William B.	Decker, Mrs. Joseph H.
Cortez, Mrs. Jeanne	Decker, Mr. and Mrs. Robert W.
Cox, Elizabeth	Decker, Wilmot
Cox, Mabel	Decker, Mrs. Wilmot, Sr.
Cox, Mrs. Rosslyn	Del Pizzo, Mr. and Mrs. Philip
Cox, Mr. and Mrs. Stanley	Dennis, Mr. and Mrs. Floyd
Crance, Mrs. Warner	DePuy, Mr. and Mrs. George
Cranston, Mrs. Dill	DeWitt, Mrs. Ian
Crawford, Elizabeth	Dill, Harry G.
Crawford, Mary	Dillistin, Mr. and Mrs. E. Harry
Crawford, Mr. and Mrs. Virgil	Dixon, Mr. and Mrs. Arthur
Creeden, Mrs. Elsie T.	Doane, Mrs. William
Crego, Howard F.	Dodd, Mr. and Mrs. Ralph G.
Critelli, Joseph	Dodd, Raymond T.
Critelli, Mr. and Mrs. Philip	Dodd, Mr. and Mrs. Ross C.
Cronk, Mr. and Mrs. Pierson	Doolittle, Pearl
Cronk, Wayne	Doolittle, Mr. and Mrs. Robert S.
Crotty, Allen C.	Doty, Mrs. Ada
Crotty, Catheryn	Drennan, Mr. and Mrs. Gordon H.
Crotty, Mr. and Mrs. Claude	Drury, Mrs. Frank
Crotty, Mr. and Mrs. Clifford	Durland, Charles
Crotty, Jean Elaine	Durland, James A.
Crotty, Richard W.	Durland, Mr. and Mrs. Roy C.
Cudney, Mr. and Mrs. Richard W.	Durland, Mrs. Whitman
Currier, Mr. and Mrs. Calvin	DuVall, Mr. and Mrs. Raymond C.
Currier, Mr. and Mrs. Clarence	DuVall, Hazel

- Duvoli, Mr. and Mrs. James
 Duvoli, Jeanne
 Eager, Mrs. Dorothy C.
 Earl, Jeannette V.
 Earl, Ralph C., Jr.
 Earl, Mr. and Mrs. Ralph C.
 Edwards, Mr. and Mrs. Paul G.
 Eickmeyer, Mr. and Mrs. Calvin
 Eilenberger, Mr. and Mrs.
 Harry F.
 Ellis, Mr. and Mrs. John F.
 Elston, Mr. and Mrs. Andrew
 Elston, Mr. and Mrs. J. Wickham
 Elston, Mr. and Mrs. Stanley
 Elston, Patty Ann
 Emerson, Mrs. Elmer I.
 Emerson, Ruth
 Engelman, Mr. and Mrs. Paul O.
 Eustance, Mr. and Mrs. Arthur
 Evans, Mr. and Mrs. James E.
 Evans, Judith Lee
 Everett, Mr. and Mrs. Roy
 Falkenbury, Mrs. John
 Fellenzer, Mr. and Mrs. Archie, Sr.
 Fellenzer, Archie, Jr.
 Fellows, Margaret C.
 Fellows, Mr. and Mrs. Olin B.
 Ferrara, Mr. and Mrs. Anthony
 Finch, Mrs. Caroline
 Fisher, Mr. and Mrs. Frank B.
 Forbes, Anne
 Formisano, Mrs. Michael
 Forthoffer, Mr. and Mrs. Ernest R.
 Forthoffer, Mr. and Mrs. Frank
 Fowler, Mr. and Mrs. Kenneth M.
 Fox, Mr. and Mrs. Donald
 Frank, Mrs. Joseph
 Fraser, Harold
 Freer, Jennie Maude
 Garber, Mr. and Mrs. Theodore
 Gardner, Mrs. C. M.
 Gass, Mr. and Mrs. Harry R.
 Gass, Mr. and Mrs. W. Harry
 Gatsch, Mr. and Mrs. Ernest
 Geary, Mrs. Clara
 George, Mr. and Mrs. Carman L.
 George, Mr. and Mrs. Michael W.
 George, Miss Jean
 George, Mrs. W. W.
 Giering, C. J.
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Tooker, Raymond E.	Whitaker, Mr. and Mrs. Alfred T., Jr.
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CENTENNIAL ANNIVERSARY PROGRAM

September 5 — October 6, 1954

SUNDAY — September 5	Communion Service Guests: Rev. Dr. and Mrs. E. Van Dyke Wight
WEDNESDAY — September 8	1854 Banquet Speaker: George A. Boyd
SUNDAY — September 12	Guest Preacher: Rev. Charles A. Platt, D.D. Excelsior Hook and Ladder Co. are to be invited as guests.

THE APPENDIX

THURSDAY—September 16	Women's Association Meeting "Women's Work Through the Years" Dedication of Silver Tea Service in memory of Mrs. Daniel B. Hardenbergh
FRIDAY—September 17	Family Night: Slides and Movies
SUNDAY—September 19	Guest Preacher: Rev. Harold C. DeWindt, D.D.
SUNDAY—September 26	Guest Preacher: Rev. Orville G. Bosley
SUNDAY—September 26	Organ Recital: John W. Harvey
TUESDAY—September 28	Men's Club Meeting Guest Speaker: Rev. David S. MacInnes, Executive of the Synod of New York
FRIDAY—October 1	Pageant Night To be presented by the Young People of the Church under the direction of the Rev. D. Allen Hostetter, Minister of Education
SUNDAY—October 3	Communion Guest Preacher: Rev. Alexander M. Warren
WEDNESDAY—October 6	Centennial Banquet Guest Speaker: Rev. Eugene Carson Blake, D.D. Stated Clerk of the General Assembly

The Historical Exhibit will be on display during the entire period of the Centennial Program.

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ERRATA

For the benefit of present and future readers who discover a discrepancy between the elders mentioned on page 30 and those listed on page 138, George E. Robertson and Robert H. Dolson were elected but did not serve. William Evans served from 1870 to 1894. He took his letter to the First Presbyterian Church of Salt Lake City in 1895, resuming membership in our Church, but not as an active elder, in 1900. Mr. Evans died in 1911.

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